

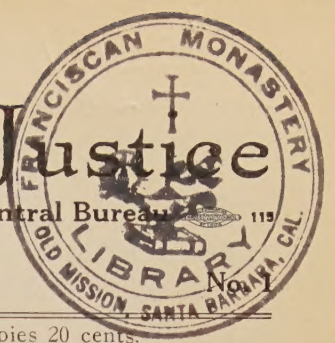
Central-Blatt and Social Justice

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XX

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The Secularization of National and International Politics

The ultimate reason for the existence of friction and strife in national and international life is the absence of morality in home and world politics. The purpose of morality is to regulate the mutual relations of men and peoples in such a manner that quarrels and conflicts are avoided and that harmonious and peaceful co-habitation between them becomes possible. Where many live together in close proximity and come into frequent social contacts it is essential that each one know what he may and may not do in order to prevent disturbing interferences. Now it is the function of ethics to define the rights of individuals and social groups the legitimate ends of their activity. The juridical order safeguards each one in his rights, and in this manner creates the basis for peace. Where rights are not clearly defined and exactly circumscribed, whether it be between individuals or peoples, order, peace and harmony are inconceivable.

It applies in all civilized communities the juridical order, inasmuch as it relates to the private sphere, is sufficiently established to forestall serious disorder. In the realm of private life men know what they owe one to the other and what in turn they are entitled to expect of others. It is not in the public sphere that it is so surprising that questions pertaining to private life have not been settled long before attention was turned toward problems of public and social right. These public problems are even at the present date not completely settled. The code of social justice still lacks the final touches. But when it comes to international justice, everything is yet in a rudimentary condition. International justice lags far behind. This backwardness of international justice accounts for the prevailing international chaos. To the extent we can explain this tardiness in the development of international justice. In part, however, it is inexcusable. There is no adequate reason why by this time a code of international ethics, that would cover all the mutual relations of nations and states, should not have been evolved.

International politics at the present are conducted on a non-moral, not to say an immoral, basis. They are completely divorced from ethics and governed by utilitarian considerations of expediency, opportunism and Machiavellism. The makers of international politics either frankly profess their contempt for anything like morality in their particular line or sadly confess that with regard to international ethics they are completely at sea and have

no reliable principles that could guide their actions. The better elements loudly proclaim that the building up of a system of international ethics is an imperative and urgent necessity. It appears that practically the entire edifice of international morality has to be built up from the foundation. Nothing but the most fragmentary sketch of such a system exists. We have a more or less satisfactory ethical theory of war and some extremely vague and perfectly useless general statements of the duty of international good will, but beyond that everything is barren and uncultivated land. There is very little in the existing code of international ethics that would enable us, for example, to handle properly the very important problem of modern imperialism. We ask ourselves why international ethics even at this late date is in such an unfinished state, and why it never succeeded in getting beyond the most embryonic beginnings.

To this pertinent question Msgr. Dr. Seipel gives us an answer in a discourse, delivered at the sixth congress of the Catholic Union of International Studies, held in Vienna, October, 1926. On this occasion the eminent statesman laid part of the blame for the arrested development of international ethics at the door of the post-Reformation exponents of moral theology and ethics. It is his contention that the ethical treatises of that time allotted but inadequate space to questions of international morality. As time progresses the treatment given to these issues becomes more stunted till it almost approaches the vanishing point. The reason of this neglect was the growth of absolutism in the seventeenth and eighteenth centuries. Those in power were left to do as they pleased. It was a ticklish job to tell kings and despots, who were sincerely convinced that they ruled the world by divine right and who brooked no interference with what they regarded as their God-given prerogatives, what to do. It was a bootless task to remind them of the limitations of their power. So it came to pass that the moral teachers of the time shrank from a task that was both thankless and apparently useless. The evil effect of this fatal neglect soon became visible: national and international politics were completely secularized and paganized. This deplorable condition went from bad to worse until it culminated in our days in an absolute emancipation of public life from morality. Intolerable social abuses led men to reintroduce ethics into social life. Catholic ethicists devoted themselves to the work of constructing a system of social morality, utilizing the materials contained in the moral treatises of the great scholastics.

But progress here would have been much slower had not the Sovereign Pontiff himself taken the lead. Like all sciences moral philosophy is conservative and does not always catch up promptly with the exigencies of the times.

After all, moral philosophy is a practical science; it does not legislate for imaginary but for existing conditions. Naturally, therefore, it is not ahead of new developments in human relations but rather follows them. There is no ethical theory of wages until the wage system has arisen. Of course the general principles of justice exist, but they are not applied in a concrete manner until the actual situation on which they bear comes about. Usually it happens this way. In the course of social evolution a new human relation appears, the moral character of which is not immediately evident. Since it is not covered by the prevailing standards of justice, it is regulated in a manner contrary to justice. Out of this injustice social maladjustments spring up. These become general and arouse attention. Investigation is brought to bear on the matter and it is discovered that at the bottom of the evil lies an injustice. Now the principles of justice are applied to the situation and the abuse is remedied. Sometimes this process takes a long time and the evil assumes considerable dimensions before the attention of the moralists is focused on the matter. It was only after economic abuses had reached a dangerous extent that society in sheer self-defense demanded a reconstruction of industrial relations on a moral basis. It is thus that Providence forces men to ethicize their conduct by making scourges out of their injustices.

The same story was repeated with regard to international relations. Men neglected the field of international ethics. Out of this omission grew wars of every kind. Still the evils were not of a proportion to bring men to their senses and make them see the error of their ways. Then came the awful calamity of the great war. At last their eyes were opened and they began to see that in order to forestall the recurrence of another catastrophe they would have to moralize international relations. Eagerly now the ethicists take up the task of formulating a code of international morality. It really is a pity that so much woe had to befall mankind before it would think of addressing itself to a work that should have long since been done. It is even possible, as Dr. Seipel suggests, that the World War might have been avoided if clear conceptions of international morality had existed. It is true that men will not always act in harmony with the ideas of morality which they accept, and that they often sadly fall short of the ideals which they profess. Nevertheless, the state of affairs is infinitely worse if they possess no moral concepts on a given matter and if they lack ideals.

The practical conclusion for Catholics is that they must take an active and a leading part in the formulation of this code of international ethics that is to be elaborated. They have made valuable contributions to social ethics. Perhaps the most important of these is that they have convincingly proved the

right of labor to a living wage and the right of collective bargaining. To international ethics they can make equally important contributions. Moral textbooks must be enriched by exhaustive chapters on international relations. One of the things that must be made very plain is the unlawfulness of aggressive war. But that would not be enough. It must likewise be made very clear when war is aggressive, so that no evasion is possible. Much will have to be said about imperialism, for the danger for the near future lies in the imperialistic tendencies of many modern states. That this imperialism is unconscious does not diminish its menace. In the light of the new ethics many things will be recognized as imperialistic which are now regarded as legitimate and harmless. The ways in which the various nations must co-operate will also require a more exact definition. In fact very much is to be done. But it is essential that the new code be based on Christian principles. Hence, Catholics must be alert that this important business is not left exclusively to non-Catholics. They must overcome a certain timidity which prevents them from taking their full share in public, national and international movements. On the contrary, it ought to be their concern to give movements of this kind a truly Christian orientation. The task before the Catholics of our times is quite plain. It is their imperative duty to make good the neglect of the past by bridging over the gap in the development of international ethics and taking up the broken threads where the great scholastics stopped and found no continuators of their work. In this manner they will build into the edifice of international morality those elements that will give it solidity and strength.

C. BRUEHL

Fundamentals of Christian Charity

III

The State and Charity

The question whether the State should enter into the field of charity will depend for its answer largely upon the scope which is given its purpose.

Generally speaking the purpose of the State is to conserve and promote the public welfare in the temporal affairs of men.

This purpose the State achieves in a two-fold way: First, by protecting its subjects in the pursuit of their rights, be they natural or legal rights. This protection is extended to them not only within the confines of the State, but also beyond its confines by means of consular or diplomatic service, commercial and political treaties, and if need be by military measures. Legislation of a protective nature seeks to hold the balance of justice as evenly as possible, so that the rights of none are favored at the cost of the rights of others. Where the State intervenes in favor of a weak class and where, as a consequence, protective legislation appears to violate the rule of equal protection before the law, in point of fact such special legislation brings back

to its proper balance the social order which had become disarranged by the inconsiderate pursuit of rights by a stronger class.¹⁾ The objective, briefly, of the protective action of the State must be social justice.

Secondly, the State achieves its purpose by granting its subjects opportunities for development. The individual carries, indeed, the prime responsibility of the perfection of self; upon him rests also the duty of finding, as much as lies in his power, the opportunities leading to this goal of self-perfection. But the powers of action are limited in the individual. What, then, he cannot accomplish by himself he seeks to accomplish with the aid of others. Thus it is that the State is a spontaneous outgrowth of a natural necessity; it is a natural institution based upon a natural law. It is natural, therefore, for the State to organize its activities tending toward an ever advancing standard of culture in such a way that the greatest good of the greatest number will be served at all times. Where precisely the limits of its cultural legislative powers lie is not easy to define. Strangely, these powers have been called police powers, though they have nothing to do, at least directly, with the policing, a vigilant, or punishing function, of the State. Of the police powers the Supreme Court of the United States has said: "The police power extends to all the great public needs. It may be put forth in aid of what is sanctioned by usage, or held by the prevailing morality, or the strong and preponderant opinion to be greatly and immediately necessary to the public welfare."²⁾ The public welfare with all it comprises is the goal of the cultural activity of the State, be it in the field of education, health, commerce, industry, or agriculture. "Civil society exists for the common good, and hence it is compared with the interests of all in general, albeit with individual interests in their due place and degree."³⁾ Also in its welfare activities must the State be guided by the principles of social justice.

The realization of the highest possible general welfare as contrasted with the individual welfare is, then, the great aim of the State. The intent of the State in pursuing this aim is, of course, to secure for each individual the highest possible happiness, but only by offering him the opportunities for such happiness in its promotion of the general welfare. To look after the individual's welfare directly, apart from being impracticable, would mean a drifting into the rankest kind of paternalism.

Welfare work, in its protective and cultural phase, with social justice as the guiding virtue, is the primary and direct duty of the State.

Should the State, then, not engage in charity

work? Charity is directed toward that which is abnormal in the lives of men: crime, delinquency, poverty, sickness, infirmity, and other ills of soul and body. They are personal and not social afflictions. They may, and as a matter of fact do, produce a reaction on the social life of men; for this reason the State interests itself in personal ills, but its first interest should be one of prevention by way of protective or cultural action.

To, the personal services of charity the personal ills of men are entrusted. The State as an impersonal entity is ill-fitted to perform the works of charity. It departs from its original and primary tasks if it busies itself with the abnormal and personal afflictions of men.

And yet the State has engaged its forces in charity work. There are reasons for this. In the event of a catastrophe, a conflagration, flood, or earthquake, where the disaster has assumed large proportions, and wherever immediate and adequate relief is of importance, the machinery of the State can be at once utilized; too much time would be lost in the organization of individual endeavor. It is seen clearly that in such cases of vast distress the State has the duty to intervene by organizing its normal forces for relief purposes. The general welfare demands that this be done. But it is equally clear that such relief work is only of a temporary kind.

Furthermore, State intervention is called for when individuals are neglectful of their duties of charity, or unable to fulfill them adequately because of a lack of resources in funds, equipment, or personnel. Liberatore describes this as follows: "Where people have only moderate fortunes, and the Church, now despoiled almost entirely by modern civilization, cannot give much, the government should afford help out of its own money, which could not be more justly and usefully employed; and since the government has no source of riches except the purses of its subjects, it may by prudent laws burden the possessions of the more wealthy to relieve the distress of the destitute."⁴⁾ On the whole, it is not an ideal situation if the State must engage in activities of charity. If distress has taken on such large proportions and has become, as it were, a normal situation, the State had best look to a complete reorganization of its protective and cultural forces; social justice has been dethroned; the first concern of the State should be to put the principles of social justice on a working basis. And if distress has not taken on large proportions, then it had better be dealt with by individuals, either through individual or collective action.

Public relief is not without its many disadvantages, some of which are inherent in the system: "1. It is necessarily more impersonal and mechanical than private charity or individual action. There is less kindness on the part of the

¹⁾ Holden v. Hardy, 169 U. S. 366 (1898); Peel Splint Coal Co. v. State, 36 W. Va., 802 (1892); Freund: Standards of American Legislation, p. 270, N. Y., 1917; Leo XIII, Encyclical Rerum Novarum, The Great Encyclical Letters, etc., p. 230 (Benziger ed.), 1903.

²⁾ Noble State Bank v. Haskell, 219 U. S. 110 (1911).

³⁾ Leo XIII, Encyclical Rerum Novarum, l. c., p. 230.

⁴⁾ Liberatore, Principles of Political Economy, p. 164, London, 1891.

giver, and less gratitude on the part of the receiver. . . 2. There is some tendency to claim public relief as a right, and for the indolent and incapable to throw themselves flat upon it. . . 3. In public charities, officialism is even more pronounced than under private management. . . 4. It is possible to do so much relief work that, while one set of persons is relieved, another will be taxed across the pauper line. . . 5. The final disadvantage of public institutions by the relief of destitution is the weightiest, at least in the United States. The disadvantage referred to is that the blight of partisan politics and gratuitously awkward administration falls upon the work."⁵) To this should be added the further consideration that the actual donors in works of public relief are the taxpayers from whom the State collects the money necessary for relief work; taxes are paid under compulsion, wherefore the last vestige of charity in its Christian meaning disappears under such a method of contribution. Finally, the State usually develops its relief agencies and institutions into organizations of so large a scale that the beneficiaries of the public charities get to be nothing more than mere numbers on their records. Persons engaged in public relief and zealous in their striving to prevent their relief activities from falling into the ways of bureaucratic routine know how difficult is the task of keeping alive a warm, personal spirit of charity. The virtue of charity simply does not lend itself to the same expansion as does the virtue of justice: the extremely personal character of charity, which makes of the person itself a gift, prevent this.

If charity is so much a matter of personal initiative, it would appear that the best policy for the State to pursue, relative to charitable activities, is the one it observes with regard to business activities. Without itself entering into the field of business, it supervises, controls, regulates, stimulates, and clears the way for business enterprise. There may develop, of course, an obstructive kind of supervision, control and regulation. This shows itself quickly in a retardation of economic progress.

Supervision and control by the State of organized charity is not objectionable as long as in its regulations it does not become a destroyer of the spirit of charity. Encouragement of collective charitable endeavor is not only in harmony with the general aims of the State respecting the public welfare, but is also productive of effects beneficial to its well-being. Charity is the vital force of material culture; and unless the warm heartbeats of charity pulse through the social body, cruel selfishness will, with its icy grasp, give it a chill unto death. The State can only benefit by fostering as universal a spirit of charity as possible among its subjects. Generous magnanimity cannot but redound to the good of the State.

⁵) Warner: *American Charities*, pp. 367-370, N. Y., 1908.

The Elberfeld system of co-operation between communal relief bureaus and private charity organizations, established in Elberfeld, Germany, in 1853, had modified the Hamburg system established in Hamburg in 1788. Both depended on the active co-operation of voluntary charity societies to aid in the administration of public relief. To the charity visitors of the co-operating charity organizations was left not only the social investigation of destitute persons, but also the decision of the manner and amount of relief. In 1907 the Strassburg system adapted the Elberfeld system to newer conditions. Paid and voluntary charity visitors are employed, the former to investigate the case, the latter to give personal attention to the needs of the destitute. Special training is given the voluntary charity visitors. Private charity organizations are allowed full autonomy and independence in their respective fields of work; owing to their system of co-ordination the highest efficiency has been achieved.⁶) The success of the system has caused it to be spread into quite a number of other towns and cities of Europe.

The "Iowa Plan" combines the administration of public and private relief, usually on a basis of county jurisdiction. Social service leagues are organized in the counties, the work of organization being done by the State University of Iowa. The leagues work in co-operation with the county supervisors who are responsible by statute for the administration of poor relief from public funds. A retained social worker supervises the work.⁷)

The question whether the State should aid private charity organizations and institutions by means of subsidies is one that bristles with many difficulties. Apart from practical considerations it would appear that the State has the duty to give financial aid to private charitable enterprise because the State is relieved of its responsibilities toward the poor; the savings of the State resulting from endeavors of private charity run into high sums; and, generally speaking, a strong spirit of charity among a people can not but redound to the general well-being of the State.⁸)

Neither are the defenders of subsidies to private charities slow to advance their arguments in favor of the adoption of a subsidy system. Subsidies, it is declared, lower the costs of relief to the State because charitable organizations husband their resources more economically than does officialdom. Secondly, the warm spirit of self-sacrifice, present in private charitable undertakings, contrasts most favorably with the cold, officialized administration of public institutions. Thirdly, charity is taken out of the realm of low, mean partisan politics. Fourthly, the stigma of

⁶) Keller: *Caritaswissenschaft*, pp. 155-159, Freiburg, 1925.

⁷) Lundberg: *The County as a Unit for an Organized Program of Child-Caring and Protective Work*, p. 19, Children's Bureau, Washington, 1926.

⁸) Keller, op. cit., p. 136.

pauperism is not so easily attached to the beneficiaries of private charity as it is to those of public charity.⁹⁾

Whilst the force of these arguments is admitted, though the same weight is not given to all of them, it is countered that the arguments against subsidies outweigh those in favor of them. "We find that appropriations of public funds to private institutions inevitably tend to diminish and discourage private charity; that the system confuses the duties of the public authorities and of private citizens and private organizations and prevents any clear division of the field as between public and private effort; that it encourages the growth of privately managed but publicly supported charities to an unlimited and harmful extent; that although often apparently economical in the beginning, it is always in the long run enormously expensive; that it indirectly prevents a proper equipment and maintenance of the public charitable institutions, and that its permanent disadvantages far outweigh any immediate and temporary benefits that may be derived when the system is first established."¹⁰⁾

As a matter of fact most States by constitution prohibit the diverting of public monies to private corporations. Nearly all charity experts oppose the subsidy system¹¹⁾; unfortunately some of them for reasons which favor a State monopoly of charity work.¹²⁾ A workable subsidy system inevitably involves an enlarged State control; the danger incurred must not be underestimated, for when "the camel has once thrust his nose into the tent he will soon occupy it in full possession."

The relation between the State and private charities need not necessarily be one of antagonism. The reason is patent. The State is primarily concerned with the general welfare, whilst charity occupies itself with the exceptional, abnormal cases of maladjustment in the lives of men. Both move in different spheres of activity, and whilst now and then they will touch each other, experience has shown that with patience, tact, and good will an agreement as to boundary lines can be reached. The resulting arrangement will not be to the disadvantage of charity as long as it keeps itself vigorous in its God-given purposes.

A. J. MUENCH, S. Sc. D.

It is high time the Church emerged from the catacombs and took her rightful place in the life of the people. It is high time that men, pursuing their daily vocations, should cease to speak in whispers of God and Religion.

RT. REV. JAMES DUHING,
Archbishop of Brisbane.

⁹⁾ Warner, op. cit., p. 409.

¹⁰⁾ State Charities Aid Association. Publication No. 74, N. Y., 1899.

¹¹⁾ Warner, op. cit., p. 418.

¹²⁾ Fetter, F. A., *American Journal of Sociology*, 1901, U. T., 384-385.

Ancient Principles and Methods Applied to a New World Problem

The opinion, expressed by us on several occasions, that the conversion of the great masses of American Negroes, constituting a homogeneous group of rural people, must be brought about in the fashion and by the means adopted for the conversion of the Teutonic tribes of Northern Europe, the Celts and the Slavs, through the establishment of monasteries, whose members would teach the Negroes not merely the catechism, but also practical economics, is supported by an article published in a recent edition of *The Southern Cross*, of Cape Town, South Africa.

The editorial, "The Future of the South African Native," declares, it would be the business of the Union of South Africa Parliament during the coming session to occupy itself largely with the bills tending to some solution of the Native problem. For it seems that the Natives of that Dominion are suffering from the same false policies which have proven so injurious to the Negroes of our country since Emancipation. The article declares: "While one section of our European population is sweating and enslaving the raw Kaffir or Zulu at the docks or mines, another section is uplifting him to a university education with the result that when he leaves his college of Lovedale and enters a big city like Johannesburg with his Bible and his books of secular learning, he is kicked off the pavement as a 'd——d nigger.'"

The *Southern Cross* warns that no casual bills or acts of Parliament can solve this problem, "which so complicates the social life of our country (Union of South Africa) that, with a population of six blacks to one white, nobody can predict what the future may bring forth." "Certainly the mere act of segregating the Native and driving him back to his primitive kraals," the editorial continues, "is no solution. It is too late for that now. The Native, by reason either of humanity or the greed of the white man, has been given his place in the economic structure of South Africa. He is the essential laborer."¹⁾

The article continues to explain, the foundation of the Native trouble in South Africa must be sought chiefly in the conflict of views amongst the earlier governments, prior to Union. It was only in the old Cape Colony, the *Southern Cross* contends, "the statesmanship of Europeans realized its responsibility for its Native people." Many were the champions of the cause of the Natives in that colony; John X. Merriman, than whom nobody appreciated the loyalty and service of the Native more, considered them "the very backbone of the South African industry." On the other hand, he is said to have hated the conditions "wherein the Native was used as part of the machine of industry, an animate thing with no soul of his own." Equally he hated the prematurely-educated Native "with his jargon of books and primers and classics and his gift of reciting passages from the Bible or Shakespeare in a Christy minstrel accent."

¹⁾ Loc. cit. issue Feb. 23, 1927.

"He (Mr. Merriman) used to say," the editorial continues, "that we were educating the Native, not by a natural process, but from both ends at the same time. The Zulu houseboy that scrubbed the floors in your Natal house had a brother in Lovedale who was a Master of Arts."

But what about the monasteries and the part they are to play in the education of the American rural Negro? "It was when Mr. Merriman went on a visit to Natal about twelve years ago," says the *Southern Cross*, "and visited the chain of Trappist monasteries that have sprung up over the hills from Mariannhill, at Pinetown, that he found the real object-lesson in the education of the Native—after his own heart."

One of his letters on this subject, at the disposal of the Cape Town weekly, refers to the impressions gained by him during his sojourn among the missionaries. "These Trappist monks (he said) have solved the problem of Native education. While we in Parliament and elsewhere have been passing pious resolutions and making Native laws and appointing Commissions to enquire into the Native problem, these Roman Catholic monks are teaching thousands of Natives the dignity of labor—lifting them up out of serfdom, surrounding them with an atmosphere of encouragement and endeavor; giving them their own plots for the growing of fruits and vegetables; explaining the elements of agriculture to them; making them responsible and decent fellows. . . . These Trappist chaps know their business. They do not stuff the mind of the Native with any false ideas of equality. But they are lifting the Native up all the time through the dignity of labor and personal independence and proprietorship. They are going to make good citizens of the Natives in these monasteries of Mariannhill."

Lest someone should imagine this tribute to have been drawn from a predilection of the letter-writer toward the Catholic Church, the *Southern Cross* adds the following statement of facts: "On the contrary, though always courteous to Catholics, his traditional and family feeling (he was the son of the Anglican Bishop of Grahamstown) made him—even in the later and mellow years of his honored life—slightly contemptuous of Catholic belief and doctrine."

The poor Negro share-croppers of our country form a compact body of proletarians, and as such present one of the most vital and difficult social problems we must contend with. The method first adopted by St. Basil, regeneration and salvation through prayer and manual labor, is the one that promises the best solution of that vexing question: the co-ordination of some five or six million of Negro agriculturists into the social organism called America.

F. P. K.

Mediaeval nobles paid the price of their nobility by exposing their bodies to dangers to protect their people. We will have the lay leaders for whom we hear there is a demand, when men put their social positions, their business, and their political power in danger to protect people from exploitation and corruption.

The Need of Sound Ethical Training for Social Workers

Many of our Catholic periodicals have been pointing out the dangers and the fallacies current in a large number of sociologic texts, and frequently have added the counsel that we must be on our guard against the pernicious errors. Not only is the false teaching spread in book form but it is also heard from the lecture platform. A very glaring example of such unethical teaching is the book by Judge Ben Lindsey of Denver, "The Revolt of Modern Youth." Wise readers will accept the picture the judge draws of the rebellion and conduct of the youth of today, since he speaks from large experience. There is no doubt, too, that he is genuinely interested in the improvement of the sad conditions under which so many of our young people are growing up, and which no one has depicted with such a wealth of illustration as he has done.

We admit the facts and also his frequent assertion that what he knows to be true of Denver, is likewise true of other cities. But it is when we come to his remedial measures, that we and most observers differ. No one who understands the nature and purpose of the moral law can agree with the judge. In fact, more than once we were compelled to ask while reading his book, "Does he really condemn the flagrantly vicious conduct of the youth whom he pretends to love so much and whose interests he apparently seeks? Is there then no responsibility whatever for the youth of today? Is all this vice and sin and crime on the part of gilded youth merely an exhibition of animal spirits, something in the "mores" of the time, and about which we need not be concerned? If there be no responsibility, no real culpability, why have a tribunal of justice at all? We are thoroughly in sympathy with the idea of the modern juvenile court, in virtue of which it is rather an agency for wise direction of youth, than of punishment and revenge. That idea is wholesome and sound—and Christian. But we are left under the impression that all that those in authority can do to stem the iniquitous tide—which the judge admits is raging everywhere in our country—is to sit still, to have sympathy, to look upon things with the eyes of youth, to try to understand their problems, and to get away from "old conventions"."

A college student who read the book carefully, a young man, who had considerable experience in the world, doubted seriously whether the book could do any good in those circles where reformation is most needed. This young man especially had in view Judge Lindsey's apparent exculpation of youth from all its follies and vices, no matter how gross and deliberate they were. To lay all the blame on the ignorance of sex, and upon misunderstanding of youth's ways and viewpoint on the part of their elders, seemed wrong to this young man of twenty-six. And his experience was extremely wide.

The fact that Judge Lindsey, who is an extremely

earnest man, and who is so thoroughly devoted to the work of saving our youths from the effects of their own sin and folly, should have gone astray in his attitude towards serious delinquencies, convinces us again of the need of a sound ethical training for our social workers. We realize once more that true light in these matters comes from a thorough knowledge of the moral law and, for us Catholics, from those ethical principles which are not shaken by the strange changes which characterize our material civilization.

ALBERT MUNTSCH, S. J.

Warder's Review

National Debts

During his visit to the country of Shakespeare just a hundred years ago (April to August, 1827), the poet and publicist, Heinrich Heine, gained the impression: "All of England is but a great treadmill, in which all of her people must labor day and night in order to feed their creditors (the national debt)."

A century later virtually all of the so-called civilized nations of the world are engaged in the identical servile task. Such are the blessings of Liberalism and Capitalism!

The "Unrestricted Regime" Revived

The spirit of Industrialism must appear to the people of both the near and far East a demon who stalks forth out of the West and forces upon them new conditions of life, neither congenial to them nor conducive to their welfare. In his book, recently published, "The Changing East," Mr. J. A. Spender records his impressions on the political situation in Turkey, Egypt and India, visited by him during the winter 1925-1926. Referring to the agricultural and village life in the last named country, he writes:

"Formerly the villages were self-supporting and the villagers employed throughout the year. Now most of them are unemployed for four months. The western civilization has deprived millions of their livelihood without giving them any recompense except peace."

Toward Some Sort of Socialism

A contributor to the *Christian Science Monitor*, writing on "Moscow's Smolensky Market" (held every Sunday morning), incidentally refers to the official tendency of Soviet trade and industry as being "toward standardization, uniformity, centralization."

"Instead of the old stores with the names of the owners," he writes, "one comes to see more and more shops with such titles as 'Workers Co-operative No. 17.' The state industries try to produce goods of standardized type; and the Gosplan, or State Planning Commission, tries to plot in advance the whole graph of the country's economic life and draws up reports on how many yards of textile goods and how many pounds of sugar every peasant family will require."

"Well there's Bolshevism for you!" our bankers, manufacturers and merchants will say, little realizing that we have taken more than one step in the direction of State Socialism. Others, such as the nationalization of railroads and mines, will surely follow, while industry itself is all the time working toward conditions which Syndicalists must consider ideal. Its control by the financier, as well as the tendency toward monopolies and standardization of production, are all factors which, together with centralization of power in the Federal Government, must end up in some kind of Socialism.

Neglecting Workers in the Beet Fields

Repeatedly the attention of the readers of *Social Justice* has been called to the necessity of imitating the example of our English brethren in the Faith, who have instituted missions among the workers found in the hop gardens of England and on the fruit farms of that country during certain seasons of the year. As far as we are aware nothing of the kind has thus far been accomplished with us.

"In Church Fields," printed in the *Christian Herald*, a Protestant denominational weekly, again demonstrates the need of such a movement on the part of American Catholics. "The religious forces of Colorado," says the item, "are facing grave problems among the Spanish-American and Mexican workers in the beet fields, C. M. McConnell points out in an announcement by the Board of Home Missions and Church Extension of the Methodist-Episcopal Church. Mr. McConnell believes the problem is a national one, though geographically confined to one locality, and states that the struggle to maintain churches in some of the communities leaves little leadership, energy or resources to tackle new problems."¹)

While the workers in the beet fields of Colorado seem to be recruited chiefly from among people of the Spanish tongue, in such states as Michigan and Wisconsin the beet field workers are made up of men, women and children of every possible nationality. However, Catholics are to be found among them in large numbers, as among other casuals engaged in seasonal occupations of various kinds and all over the country.

State Fund or Private Fund Insurance?

The growing preference for the State Insurance Fund on the part of Organized Labor in our country is to a certain extent based on the knowledge that Government accident insurance, as provided by the Workmen's Compensation Law of Ontario, has more than justified the abandonment of dealings with private insurance companies. According to James Simpson, Vice-Pres. of the Trades and Labor Congress of Canada, the Act has been exceedingly beneficial to both workmen and employers. "Workmen," he says, "appreciate the wide protection and liberal benefits which they receive, and the speediness of payment which they enjoy under the simple form of procedure and col-

¹) L. c., March 5, 1927, p. 201.

lective system of liability. Employers appreciate their freedom from individual liability, which might cripple or ruin any but the largest, and their freedom from exploitation or exorbitant and profit loading rates of assessment. Both parties appreciate their immunity from the annoyance and the enormous expense of litigation."

While this may be, and should be, true of compensation laws permitting employers to insure in private companies, the further statement contained in Mr. Simpson's brochure: "Canada's Experiments in Public Ownership," refer to advantages which, so far at least, pertain to State Funds alone. "Millions of dollars," Mr. Simpson continues, "are conserved to both workmen and employers by the simplicity and inexpensiveness of the methods of administration, and by the substitution of the collective system for individual liability and private insurance. To pay the 46 million benefits that have been provided to date in all the industries under the Act would under the Michigan system, for instance, have cost over \$50,000,000 more than the Ontario employers have had to pay.")

The Canadian Laborite further contends that workmen in Michigan in fact receive a great deal less than do those of the neighboring Canadian Province of Ontario, while the employers in that State pay a great deal more than those in Ontario. Moreover, the same kind of legislation is in operation in 7 of the 9 Provinces of Canada, while in our country, thus far, only two States, New York and Ohio, provide for State Fund Insurance, which is not an exclusive feature in the former, however.

While there is no intention on our part to suggest that all of the States permitting private accident insurance, should adopt State Funds exclusively, we do believe that the problem, which is the preferable, should be discussed.

Contemporary Opinion

The actual managers of modern industry are simply hired men. If they do not turn out profits for absentee owners, they lose their jobs. It not infrequently happens that technical managers who are loved and trusted by thousands of employes are unceremoniously kicked out by the group of banker directors controlling the business because they have failed to produce the required amount of profits.

ALBERT F. COYLE, Editor
B. of L. E. Journal.

* * *

As long as we have got an unrestricted capitalistic system of society which makes it possible for people to "make money" out of other people's vices, so long will mere Acts and Ordinances be powerless to counterbalance that modern tendency of putting a premium on mass-incitement to vice. All vice today is being exploited commercially by big capital which supplies the means, whilst its wretched agents alone are ever caught in the meshes of the law.

The Week).

We are very skeptical, to say the least, as to whether the trade unions have had any appreciable influence in forcing industrial corporations to disgorge a significant share of their profits in the form of higher wages. The number of organized workers in this country is not a great portion of the working public. Some of the greatest industries, where the profits are largest, have never been organized. The standardization of the industrial processes and the introduction of labor-saving machinery have broken and are breaking many trade unions. In addition, many corporations are successfully eliminating craft unions and substituting emasculated company unions that are under the control of the corporation. . . . The unions today are, relatively speaking, weaker and less effective than for some years.

WILLIAM E. ZEUCH,

in *Commonwealth College Fortnightly*.¹)

* * *

This present tendency in France to react against too great license in fiction, in drama, in scenario, is in no small measure due to the activities of students in the great Catholic universities, who constituted themselves censors and prohibitors, probably an illawful proceeding on their part, as regards human law, but certainly as exponents of Divine law against filth and immorality they are to be congratulated. Can you imagine a vast group of American undergraduates trying, not to have still greater freedom than they exercise today, trying, not to paint the town redder and their lives a little madder, but actually setting an example to their elders by refusing to countenance licentious plays and novels and films? Our youth can take a page from the youth of France.

B. F. M., in "Obiter Dicta,"

The Monitor

* * *

The factory "hand" is the modern Prometheus, bound fast to the iron machine, a prey to forces that are daily attacking his vitality and undermining his self-respect. With the growth of huge industrial plants the individual becomes more insignificant and is lost amid those massive forces which he manipulates or which manipulate him. His helplessness and unimportance are intensified by the ever-growing departmentalism of work. As the machines are constructed to turn out a succession of parts each exactly like the others, so the operative is confined to his petty task, and standard men as well as standard goods are produced.

It is no wonder that the invariable comment when the leaving-off hooter sounds is, "That's the one I've been waiting for all day!" In the mornings, when the starting signal is given, they mutter, "Roll on, the second one!" Every day they look forward to the end of so many hours of life. Such an attitude towards work cannot embody the final wisdom of the ages.

R. M. Fox,

in *The Nineteenth Century*.

¹ Loc. cit. London, 1926, p. 16.

² A Catholic journal, published at Calcutta, India.

¹ Commonwealth College, at Mena, Ark., "a school for self-maintaining, non-propaganda education for workers."

What Divorce Implies

The French historian, M. Taine, who should be better known to American Catholics because of the services he rendered truth by shattering the glorified legend of the French Revolution, once observed that every age had its *idée fixe*, "and that the *idée fixe* of this age of ours is the dogma which it has learned from Rousseau, of the sovereignty of the individual."

In the same degree in which this idea took hold of men, permeating their mind and directing their will, their desire for individual liberty grew apace and equally their impatience of those restraints which had formerly curbed the "sovereignty of the individual," i. e., his tendency to over-emphasize his rights, his freedom, and his personal welfare.

It was from this doctrine the tendency toward divorce, already apparent in the early days of Protestant revolt, drew its inspiration and support, developing into the formidable anti-social phenomenon which we realize it to be today. Once the doctrine of the "sovereignty of the individual" had been accepted, as it was toward the end of the 18th century, and had found expression in Declarations and Constitutions, divorce followed as an inevitable result. Nor will it be possible to stem the tide merely by measures of legislation, or even by moral persuasion, as long as that pernicious doctrine, which is at the bottom of all social atomization, is not definitely rejected.

In consequence of Rousseau's doctrine, the individual and not the family was declared to be the unit of Society. Both the position of the family and that of man and wife were radically changed thereby. While in Christian ages a man or woman, unhappily married, was expected to carry the burden of misfortune, because such a sacrifice was demanded from them by the Supreme Lawmaker in the interest of the family and Society, the "sovereign individual," whose rights and welfare are paramount, can no longer be expected to consider him- or herself bound to do so. It is the right, interest, welfare, happiness of the individual which is of prime importance.

While the Reformation had laid the foundation for Individualism, the social significance of the family and its ulterior rights had remained unchallenged. It is, therefore, that divorce did not grow into menacing proportions, immediately the laws, introduced under the influence of the new doctrine referred to, made it possible for individuals to break the marriage ties for the sake of vindicating their sovereignty. The old religious and ethical standards still influenced the lives of men, and it is well that this was the case, since American society could not have developed the strength of cohesion it possesses even today, had the theories of the 18th century, including the one referred to, at once arrived at full bloom.

An episode related by an early American woman writer of our country—moreover one who cannot

be accused of having been a reactionary—proves to what extent the old ideal exerted its influence over a man who, were he placed in the same position today, would to all likelihood seek the divorce court without delay, in order to put an end to an intolerable condition.

In her book, the "Summer on the Lakes" (written in 1843), Margaret Fuller Ossoli repeats a story she was told by a fellow-passenger during her journey, "and whose moral beauty touched me profoundly," as she writes. It is of a man, a Captain P——, "who had won distinction and popular esteem through his wide knowledge, talents and noble temper." When a friend of former days, whom he met accidentally at Detroit, asked him to dinner, P—— hesitated a moment, then said, "My wife is with me." It is not necessary to repeat the entire story as told by the once celebrated authoress, who devotes some six pages to the subject, since it suffices for our purpose to say that Captain P—— had married a most undesirable woman, coarse, quarrelsome and somewhat addicted to drink. In fact, she made a scene at the hotel table to which she had been invited by her husband's friends, necessitating his asking their forgiveness in parting.

It seems, he had married the woman in London, under circumstances his American friends were not able to explain. But it was obvious that the pair had nothing in common between them. "Her manner and taste were not at that time gross," the report runs, "but her character showed itself hard and material. She was fond of riding, and spent much time so. Her style in this, and in dress, seemed the opposite of P——'s, but he indulged in all her wishes while for himself he plunged in his own pursuits." After a few years, the woman fell into the habit of drinking, and then such scenes as those referred to became more frequent. On such occasions P——, who was an officer of our army, is described as sitting with bowed head and perfectly silent all through, whatever might be done or whoever was present, "and always his aspect inspired such sympathy that no person questioned him or resented her insults but merely got out the way as soon as possible." He passed from one army station to another, with his uncongenial companion, who became, Miss Fuller was told, constantly more degraded.

"Whoever mentioned having seen them," she continues, "wondered at the chance which had yoked him to such a woman, yet more at the silent fortitude with which he bore it. Many blamed him for enduring it, apparently without efforts to check her; others answered that he had probably made such at an earlier period, and, finding them unavailing, had resigned himself to despair, and was too delicate to meet the scandal that, with such resistance as such a woman could offer, must attend a formal separation."

The man to whom this information had been imparted by a mutual friend, after hearing the story

said: "Hard and long penance for an hour of passion, probably for his only error." And when this explanation was doubted as improbable because, as the other friend thought, "P—— might err, but not be led beyond himself," he, who had suggested the solution mentioned, continued:

"I know that his cool, gray eye and calm complexion seemed to say so, but a different story is told by the lip that could tremble, and showed what flashes might pierce those deep blue heavens; and when these over-intellectual beings do swerve aside, it is to fall down a precipice, for their narrow path lies over such. But he was one not to sin without making a brave atonement, and that it had, become a holy one, was written on that downcast brow."¹)

Sentiments and actions, such as these, are entirely incompatible with the philosophy of the present. In fact their very foundation is no longer recognized by the great majority of men as a true moral concept. For there is not merely a general denial of the obligation of atonement, but even of sin, since there is no such thing as an immutable moral law, binding on all men, at all times, and under all conditions.

This Captain P—— would therefore be considered by many today a fool, who was wasting his life, while serious minded men among his contemporaries, whose Christian conception of morality and duty had not as yet been blunted by the theories of the writers of the modern school, understood his motives and respected his fortitude. Both of these would, however, be nonsensical, under all circumstances, if the welfare of the family and society need not be taken into consideration whenever they interfere, or seem to interfere, with what the individual may consider his paramount rights.

The attitude observed by Captain P—— pre-supposes an eternal Lawmaker, whose mandates man must observe, and, failing in this, atone for whatever breach of the law he may be guilty of. This doctrine is the very foundation of Society, and the fact of its destruction by the philosophers of the 18th and 19th century offers the explanation for a number of our social phenomena. Among them the divorce evil.

That men no longer realize, as Captain P—— undoubtedly did, the fact of their transgressing the ordinance of one of the most important institutions ordained by God for the welfare, yes even the salvation of man, the family, when they rush into matrimony hastily from unworthy motives, impelled merely by sensual desire, is a sufficient explanation why marriage is today, as it has not been for more than a thousand years, unstable to a degree which is a menace to Society and the State.

When Captain P—— had in some manner, indicated by one of his friends, sinned against God, he had also offended against the institution of the family and against Society, which, to a great extent, depends on the former for its safety and weal. His atonement was therefore, according to the

Christian concept of our moral duties, an obligation, and while the modern man would consider his action preposterous, it is this very denial of the law of atonement which is undermining the foundations of religion and morality. For even the death on the Cross loses its true meaning because of this denial of both sin and the obligation of atonement.

Modern man, autonomously sovereign, is not merely his own god and lawmaker, but also his own savior. It is to this extreme the "sovereignty of the individual" has been carried. Divorce is merely one of the ways in which this concept is realizing itself. It is the complete denial by the "sovereign individual," aided by a blind State, of the divine precept: "What God hath joined, let no man put asunder!"

F. P. K.

The Menace of Industrial Poisons to Women Workers

No program for safeguarding or improving the status of woman should be advanced that would fail to proclaim, as an ideal and a practical demand, consideration for the truth voiced by Leo XIII. in his Encyclical Letter "On the Condition of the Working Classes": "Women . . . are not suited for certain occupations; a woman is by nature fitted for home work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the well-being of the family."²) Leo was conscious of the futile character of endeavors, under the present economic system, to keep all women in the home, or to return to the home those gainfully employed outside of it. Nevertheless he enunciated what must be an ideal and what, even at present, must be observed as a minimum demand, namely, that in industry women must not be employed in occupations for which they not only are not suited but which are positively injurious for them.

To champion protection of women against industrial exploitation in any form; to assist women to return, as far as can be, to their proper sphere, is not only to comply with a demand of justice towards woman as a human being, but as woman in particular. For woman—a fact commonly ignored—is exempt from the God-imposed punishment of laborious toil as that punishment applies to man. Baron Vogelsang, of the Christian Social School, once declared: "The Divine punishment of tedious toil was not imposed upon woman but upon man. After the fall woman was given another penalty."²) The particular passages in Holy Writ read: To the

¹) The Great Encyclical Letters of Leo XIII., N. Y., Cinc., & Chgo., 1903, p. 235.

²) This truth is cited in motivating demands for protection of woman, and her re-introduction into home-life and home-employment, in the "Linzer Programm" of the Christian Workers of Austria. This program, in the chapter dealing with Woman Labor, demands *inter alia* the liberation of married women from gainful toil and prohibition of the employment of women (and juveniles) in trades injurious to health. See Das Linzer Programm d. christl. Arbeiter Oesterreichs, Eroert. v. Dr. Karl Lugmayer, Vienna, 1924, p. 122 ff.

¹) From the reprint in: Fuller Ossoli, Margaret, At Home and Abroad, or Things and Thoughts in America and Europe, 2. Ed. Boston, 1856, pp. 15-20.

woman He said: "I will multiply thy sorrows and thy conceptions; in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee." But to Adam He said: "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree . . . cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. . . ." (Gen. III. 16-17.)

Viewed from this angle, the injustice inflicted by modern industry on woman is all the more heinous, because it adds a new burden to the one imposed by God. In endeavoring to correct this situation, one finds it clearly impossible to promptly reinstate the old family system of an earlier and a better age; but it is possible to strive towards that ideal; and most assuredly it is possible, and mandatory, to labor for the reduction to a minimum of the hardships and dangers to which women are exposed in certain industrial occupations. Herein two fundamental demands must be urged at all times: Married women should be increasingly excluded from gainful occupation, and all women should be enabled to remain out of and, if necessary, kept out of occupations in which they would be exposed to industrial hazards, including industrial poisons.

The matter of employment of women in plants and processes in which they are exposed to poisons is acute in our country. Women are employed in trades which require from the workers engaged in them more or less exposure to some poisonous material, which is usually present in the form of dust or vapors contaminating the air, or, more rarely, in the form of a solid or liquid which, when handled, becomes smeared over the skin and is absorbed through the skin. The use of such materials in industry was made the subject of a study by several government bureaus during the war, in order to determine which occupations might be given over to women without risk. At that time the question was simpler than it is now. Lead and a few explosives—T. N. T. (trinitroluene), tetryl and fulminate of mercury—were all that had to be considered. Since the war, however, there has been a great change in the solvents used in industry, causing a new situation in rubber factories, and in factories using varnish, lacquer, shellac, and all other coatings. "Since the war also," writes Dr. Alice Hamilton in "Women Workers and Industrial Poisons," "there has been a great increase in rubber manufacture, accompanied by an increase in the number of women employed." And while the number of men employed in "the poisonous trades" is much greater than that of women, and while, according to the same authority, women are rarely exposed to poisons in these trades to as great a degree as are the men, "it is also true that the number of women subject to the danger of industrial poisoning is much greater than it was before the war."

At present, as during the war, it is the pottery trade that carries with it the greatest danger of

lead poisoning for women and girls; "and those dangers are greater than they should be and greater than they are allowed to be in Great Britain, in Holland, and in Germany." "American Potteries," Dr. Hamilton continues, "are not model factories; in fact they fall far below the standard maintained by many industries which have no such serious risk, and for which a strict factory hygiene is not nearly so necessary."

On the other hand, printing and type founding, in both of which women are employed and in which there is danger of lead poisoning, have undergone improvement in recent years, so that the menace of poisoning is said to be far less grave than it was. Further, many women work with lead solder, sometimes even in poorly ventilated shops. Dr. Hamilton thinks the danger of infection from this employment is comparatively slight, and that proper factory inspection should be able to reduce it to a still smaller minimum. "More complicated and much more dangerous," she continues, "is work in the production of lithotransfer paper, where women dust very finely ground lead colors on prepared paper. Very serious lead poisoning is still developing in at least one of the largest of these plants, and even in those which are better managed it is difficult to protect the women entirely against the lead powder." On the whole, the lead trades, we are assured, can be regarded as less dangerous for women than they were during the war.

The change in the use of solvents, however, has brought about a situation at once dangerous and difficult to control. A large number of new solvents have been introduced, and an old solvent, coal-tar benzol, has spread widely through industry, displacing the much safer petroleum solvents, naphtha and benzine. "Women," Dr. Hamilton declares, "work in many of the industries where these solvents are used, and in the last few years the medical journals have published a number of articles telling of poisoning from the solvents, especially from benzol. The manufacture of rubber goods and of sanitary cans are the two trades which employ the largest number of women in occupations exposing them to benzol fumes, and it is chiefly from these two that the cases of poisoning have come." The National Safety Council recently published a report of a study of the benzol-using industries, in which it is stated that during 1922-23 and 1923-24 15 deaths from benzol poisoning and 83 non-fatal cases occurred in 24 plants. During the first nine months of 1925 at least 7 more died from benzol poisoning. How many of these were women the report does not state. "However," says Dr. Hamilton, "of 52 cases of severe poisoning of which I have records, 40 were women, and of the 36 deaths 28 were of women." Moreover, "the proportion of cases which proved fatal is about the same for both sexes—66 for men and 70 for women—but the number of women victims is far larger."

A phase of this situation which demands particular attention, is the relatively greater susceptibility of women than of men to this poison. Dr. Hamilton believes it "probable that benzol is one of those

³) Hamilton, Dr. Alice, Women Workers and Industrial Poisons, U. S. Dept. of Labor, Women's Bureau, Bulletin 57. Wash., 1926.

poisons which are more dangerous for women than for men, and especially dangerous for young girls." "This," she adds, "is because chronic benzol poisoning destroys the elements of the blood, causing the victims to suffer not only from a profound anemia but from hemorrhages, for the blood has lost its power to clot. When a slight injury to a blood vessel occurs, the blood keeps on oozing out. Victims of benzol poisoning have hemorrhages under the skin as well as from the nose, the gums, the stomach, and the intestines, while women who are poisoned suffer additional loss of blood through excessive menstrual flow. If a woman is pregnant she may suffer a hemorrhage like that of an abortion. . . . I look upon this wide use of benzol as a solvent for the gums and resins as the most serious health hazard that has developed in industry in recent years."

The largest number of cases of benzol poisoning of women have occurred in the sanitary-can industry, where benzol is used as a solvent for rubber, the seams of the can being sealed by its use whereas formerly they were soldered. The soldered can, formerly in common use, was considered somewhat of a menace to the consumer, because of the lead in the seams; the sanitary-can, however, is a distinct danger to the operative taking it from the rubber bath, during which process she breathes benzol fumes and thus exposes herself to poisoning.

In the rubber industry the danger from benzol lies in the cementing of seams; here, however, comparatively few women are employed. Wood alcohol, or methyl alcohol, is another industrial poison against which women must protect themselves; dangerous trades in which it is used are those making certain varnishes, lacquer, shellac, hats, and artificial flowers, in as far as wood alcohol is used as a solvent for dyes or in the lacquer.

These are the essential facts adduced by Dr. Hamilton. Significant as they are, their full import would be lost if cognizance were not taken of the greater susceptibility of women than of men to certain poisons, and the possible, or probable effects on the next generation, of industrial poisons affecting women. The theory advanced regarding benzol-poisoning by Dr. Hamilton is substantiated in the case of lead poisoning. In England in 1897, the Doctor reminds us, when both men and women worked in the white lead factories, the men had a rate of 1 case of lead poisoning for every 17 employed, while the women showed 1 case for every 8 to 9 employed, a rate double that of the men. In 1910 the women dippers in the British potteries had twice as high a rate as the men. In 1920 women were carriers in American potteries, who worked with men in the dipping rooms, had a rate of almost 5 per cent, while no cases were reported among the men. Among the dippers' helpers the men had a rate of 8.4 per cent, but the women's rate was 14.4 per cent. Women are also more liable than men to the severest forms of lead poisoning, the brain form, in which unconsciousness, delirium, convulsions, and blindness occur. The British figures show

that 34.9 per cent of the lead-poisoned women potters suffered from this form of the disease, while only 15 per cent of the cases among men were of the severe type. Among American cases the percentage is 22.5 for women and 5.8 for men.

Moreover, during the war the English found that T. N. T. poisoning was worse among women munition workers than among men; the Germans observed that dinitrobenzene poisoning was decidedly worse among women; and the Americans learned that women in the smokeless powder works suffered more from ether poisoning than did men.

As to the effect of industrial poisons on the next generation, most of our information is drawn from the lead trades. "We have evidence based on French statistics and on animal experiments," Dr. Hamilton says, "that lead poisoning in the father affects the offspring, but the evidence is much stronger with regard to the effect of lead poisoning in the mother. There are striking statistics from English reports and also from the French, which leave no doubt whatever that a woman who has chronic lead poisoning is more likely to be sterile than a normal woman. If she becomes pregnant, she is more likely to abort or to have a stillborn child, and if her child is born living, it is more likely to die within the first year of life. We have no figures with regard to the effect of other (industrial) poisons than lead, but we do know that both carbon-monoxide gas and benzol may produce abortion, and that the latter, by causing anemia, renders a healthy pregnancy almost impossible. It is plain to all that if a poison is circulating in the blood of the mother it is practically certain to affect the child she is carrying."

These considerations stress the necessity of taking proper precautions against the employment of women in "poisonous trades." Employers must be prevailed upon, if necessary by invoking the power of the law, to minimize the dangers involved to all workers, and to close the dangerous branches to women, if the menace cannot be overcome by protective measures. On the other hand, women must be instructed regarding the dangers attached to certain occupations, so that, if they have a choice, they will refuse to engage in dangerous trades and prevent their daughters from engaging therein; and, if they have no choice, they must be taught how to reduce to a minimum the risks they run. Women's clubs and other societies should arrange for such instruction and at the same time labor for the realization of a more ideal condition; the gradual elimination of married women from industrial employment; the return of woman to the home as far as that can be achieved under the reign of the present industrial system; and the gradual reform of this system. In the meantime, and as an immediate objective, they should seek to bring about the self-elimination, or the barring by practice and law, of women from hazardous occupations. This latter is a minimum demand, which societies of Catholic women everywhere should strive persistently to enforce.

A. F. B.

SOCIAL REVIEW

CATHOLIC ACTION

An average of more than 2,000 gifts to the foreign missions every year for more than a century is the record of the "Bulletin de l'Oeuvre Apostolique," of Paris, founded in 1801 to collect vestments and sacred objects for the missionaries.

Since its foundation it has sent out 5,300 chalices, 2,274 ciboria, 1,769 monstrances, 51,000 ornaments, 5,700 copes, 18,750 albs, 12,800 altar cloths, 52,000 amices, 69,300 corporals, and 121,300 purificators.

The Abbé Viollet, who was recently awarded the Marie-Laurent prize by the Academy of Moral and Political Science of Paris, a sum of 40,000 francs, has devoted himself, after being vicar in two Parisian parishes and then military chaplain, entirely to certain charities which he founded, among them a league against badly built houses, a society for the construction of houses for workmen, the General Confederation of Families, and the Association of Christian Marriage.

The Association of Catholic Railwaymen of Valladolid, Spain, recently celebrated with a banquet the thirty-ninth year of its foundation. There were present the Archbishop, the Governor, members of the City Council, and 150 railway men, under the presidency of Senor Tejada.

At the conclusion of the banquet Senor Neiro said the Association today had 55,000 members, with a capital of 36,000,000 pesetas. Since the Association was founded 40,000 members had received assistance, and during the past year pensions were paid to 8,793 persons.

WHITE SLAVERY

Steps to combat white slavery traffic will be taken at a conference of philanthropic organizations which will be held on June 22. The conference was convoked by the London Jewish Association for the Protection of Girls and Women, which acts as the central agency of Jewish organizations in this effort. A similar conference was held in 1910.

Many American and European organizations have signified their intention to send delegates to this conference.

CHILD LABOR AMENDMENT

Rejection of the Child Labor Amendment to the Federal Constitution was effected by the Nevada Senate when it approved a motion for indefinite postponement. Under the rules the Amendment could not be revived during the same session.

Both Houses of the General Assembly of Maryland adopted a resolution rejecting the proposed amendment.

Action in the Houses of the Maryland Legislature was unanimous. In Nevada, however, the Assembly had approved of the amendment, though it had been rejected in 1925.

RIGHTS OF MINORITIES

The national minorities in the Republic of Poland will be asked to consent to a plan, according to which the number of their representatives in the Polish legislative bodies would be reduced to a minimum.

The plan originated with the Polish Right parties and

aims, through a change of the Polish election ordinance, to reduce the number of deputies in the Polish Sejm from the present 444 to 300. The draft of the ordinance also aims at such a rearrangement of the election districts that the reduction of the number of deputies of the Jewish population and other minorities would result and would assure an overwhelming majority of Polish deputies in the Eastern provinces. In general, the ordinance strives to create such conditions that at the next election an overwhelming majority of Polish deputies would be elected. As the situation stands today, due to the existence of many parties in the Polish parliament, no political unit can form a majority consisting wholly of Polish deputies.

CENSORSHIP

The Jenks Assembly Bill to establish censorship of dramatic and musical productions in the State of New York was opposed by the Actors' Equity Association and the N. Y. State Federation of Labor. Representatives of both organizations appeared at a hearing of the bill; the Secretary of the Actors' Equity Association conducted the opposition, however.

According to the contention of the *N. Y. State Federation of Labor Bulletin*, the Actors' Equity Association "is sincerely and effectively engaged in preventing unclean productions by co-operation with producers, and state censorship would handicap this work."

HOUSING PROBLEM

Mayor Walker, New York, favors a city ordinance granting tax-exemption for 20 years to dwelling tenements erected under the State Housing Act. While the land will be taxed, the improvements will be exempt from city taxes.

The proposal is a wide departure from present taxing systems; opponents claim that it will, in effect, be a subsidy to one form of realty at the cost of other realty and that it squints toward the single tax theory. Its proponents defend it on the ground of public necessity. Dividends from the tenements to owner companies will be limited to 6 per cent and the tenants will obtain the benefit of the exemption. Erection of model tenements is expected to tend to increase taxable values of other property in the vicinity, especially of trading sites.

PRISON REFORM

The Governor of Ohio has signed the Bender-Derr bill passed by the Legislature, obliging all sheriffs of Ohio to feed prisoners at cost, eliminating the profits sheriffs, particularly those in the larger cities, are alleged to have made from this source. Under the new law all sheriffs with more than 20 prisoners must file monthly bills with the county commissioners, who will pay them. Their books must be open for inspection at all times.

Sheriffs have been allowed specific sums for this purpose, but are said to have fed prisoners for much less, keeping the excess money. Those in Cleveland, Cincinnati, Toledo, Columbus and other large cities are alleged to have obtained incomes as high as \$20,000 a year.

NEGRO MORTALITY

Though Chicago had the lowest death rate of any great city in 1925, its colored citizens were dying faster than any city dwellers outside the world's most unhealthy cities, Bombay and Calcutta. A report by H. L. Harris, Jr., printed in the *Social Service Review*, a University of Chi-

cago publication, contains startling statistics on the death rate among the colored citizens of Windy City.

The general mortality rate was 11.5 per thousand, but the colored American's death rate was 22.5, according to Dr. Harris. Colored infants are dying at the rate of 118 per thousand, compared with the white rate of 71. The death rate among the colored Chicagoans from tuberculosis was six times that of whites, and from pneumonia three times as great.

STUDENT LOAN FUNDS

Gift of an additional \$50,000 by L. H. Wentz of Ponca City, Okla., to the foundation he established last summer, makes a total of \$100,000 available to needy students in the University of Oklahoma. Under terms of a contract drawn up between Mr. Wentz and Dr. W. B. Bizzell, President of the University, the money is lent to students on notes of small denominations, maturing at intervals after their graduation.

Since the money in the first gift became available last October, 212 applications of students for loans have been approved by the Board of Control of the foundation. These applications represent loans totaling \$44,651.50. Loans are restricted to \$400 per student, and in most cases the student receives the money in monthly or quarterly payments. The average loan is \$211.

DECLINING BIRTH-RATE

A further drop in the birth-rate for England and Wales is recorded in the Registrar-General's return for the last three months of 1926. At 184,489 the births were 10,413 fewer than in the preceding quarter, and 1,871 below the number recorded in the corresponding period of 1925. The rate fell to the low figure recorded above. The natural increase of population for the quarter under review by excess of births over deaths was 45,808, as against 63,643, 62,292, and 40,090, respectively, in the fourth quarters of 1923, 1924, and 1925.

Births registered in England and Wales during the twelve months totaled 694,897, and the deaths numbered 453,795. The natural increase of population, by excess of births over deaths, was therefore 241,102, the average annual increase in the preceding five years having been 298,263. The number of persons married during the year was 558,642.

FAMILY ALLOWANCE FUNDS

Since the Sixth Congress of Family Allowance Funds was held, in May, 1926, the constitutions of 14 additional funds have been registered by the French Central Committee on Family Allowances, according to a report made at the general meeting of that committee on December 17, 1926. This brings the number of family allowance funds now functioning to 203. Of these 14 newly organized bodies, 6 are regional or intertrade; 3 are special, connected with one industrial corporation; and 5 are exclusively agricultural.

The President of the committee pointed out at the conference that this progress in a field where the development of the institution is confronted with the gravest difficulties "confirms our faith in the possibilities of the adaptation of the institution to all branches of national activity." In this connection he reported on the organization by the General Federation of Milk Producers of a family allowance fund for the purpose of furnishing milk at a lower price to necessitous families. This fund was not included in the above-mentioned 203 funds.

ARBITRATION

Publication of "a practical guide for anyone called upon to arbitrate a dispute" has been announced by the American Arbitration Association. It consists of a two-page leaflet known as "Guide to Arbitrators." It provides for settling disputes under the New York State Arbitration law and the association's rules.

The guide is designed to make the duties of an arbitrator plain to men taken from all walks of life. The first part deals with the office of an arbitrator; the second with his duties before the hearing; the third with his duties during the hearing; and the last with the award.

The need for such ready information is indicated by the association's announcement that more than 500 prominent men of New York have accepted "designations on a panel to meet the demands for arbitrators from trade, civil, and professional associations and from individuals who have controversies to settle." "In addition to this," the announcement says, "hundreds of trade organizations, chambers of commerce and boards of trade have arbitration committees and panels of arbitrators in some instances numbering hundreds of members."

RURAL RECONSTRUCTION

An interesting proposal was discussed at the annual general meeting of the Rural Reconstruction Association, England, held on January 29, and followed by a conference on rural reconstruction and decentralization of population.

Mr. Montague Fordham, in an address on "The Problem of Standard Prices for Agricultural Produce," said that the association proposed that the prices of foodstuffs, beginning perhaps with wheat, should be fixed at a figure which would give the best economic advantage to the producer, to the consumer, and to the nation at large. For this purpose he suggested a committee representing both producers and consumers, with an independent chairman and assessors. He thought they might try for ten years fixing the price of the best English wheat at 14s. a cwt. It would increase the arable farmer's average receipts per acre by £2, and would probably mean the employment of 200,000 more men. The increase in the cost of flour in the 4-pound loaf would probably be from one-fifth to two-fifths of a penny. They could not have standard prices without organized distribution, and if standard prices meant, in some cases, a very slight rise in the price of foodstuffs, organized distribution meant a large fall in food prices. The organization of distribution would need to be done by a distributing agency, which he thought should be created out of the present middlemen. The trouble now was that the middleman worked with the wrong motive. A distributing agency was wanted which would be concerned with the distribution of food as the Post Office was concerned with distributing letters. They could not, of course, have standard prices and free trade. They did not, however, want import duties, but limitation of imports. With standard prices at a fair figure, the farmer would turn his mind from markets to production. In due time English agriculture could double production and find work for a half a million more men.

TRUSTS

The German Trade Union Federations have addressed to the Reichstag and Reich Economic Council a protest against the continued formation and extension of trusts and cartels for the creation of industrial monopolies.

They make proposals for a controlling office empowered to register, inspect, and, if necessary, suppress trusts considered to be contrary to the public interest.

LABOR LEGISLATION

An eight-hour day "from bank to bank," an embargo upon the importation of mine workers from outside Nova Scotia and an age limit of 15 years for boy mine workers, were among the things recently asked of the Committee on Law Amendments at the continued public hearing on the bill to revise and consolidate the Coal Mines Regulation Act, introduced in the Legislative Assembly of that Province by Hon. G. S. Harrington, Minister of Works and Mines.

J. W. McLeod, President of the United Mine Workers of America, District 26, declared that the demand for an eight-hour day was unanimous among the miners and had been for many years.

An act giving additional protection to women workers in Arizona and prescribing 48 hours as the maximum working week, has been signed by Gov. George W. P. Hunt. Existing law limits their work to eight hours a day and 56 hours a week, with the exception of railroad restaurants.

The new law, effective in June, provides that women "in any manufacturing or mercantile establishment, confectionery shop, bakery, laundry, place of amusement, hotel, restaurant, telegraph or telephone office or exchange, or other establishment, excepting what is known as 'domestic work,' shall not be permitted to work more than eight hours a day or 48 hours in any one week, the eight hours to be within a maximum period of 13 hours."

Employers are directed to provide one full day of rest for every woman, except in the cases of adult women who may elect to work seven days under a limit of six hours a day.

Exceptions are made for those employed in small telegraph or telephone offices, as nurses or in the harvesting, curing, canning, or drying of perishable fruit or vegetables.

ORGANIZED LABOR

Nearly two hundred delegates were in attendance at the annual conference of the Scottish Labor Party recently at Glasgow, when the question of permitting reporters from non-union papers present was raised.

Mr. McNulty (Miners) moved that the "blackleg Press" be asked to withdraw, and Mr. Auld (Hillhead Labor Party), seconded. On a show of hands the motion was carried by an overwhelming majority, and with the exception of two Labor Pressmen all the reporters withdrew.

Seventy-five labor unions were represented at the annual Labor Conference of Pioneer Youth of America, held recently in the auditorium of the International Ladies' Garment Workers' Union, N. Y. The conference was preceded by the Annual Meeting of the National Council of that organization. A report of the year's work was made by Joshua Lieberman, Executive Secretary. Other speakers included Prof. LeRoy E. Bowman of Columbia University, and S. R. Slavson of the Walden school.

Mr. Lieberman said in part: "The growth of interest in Pioneer Youth has been phenomenal. Requests for the formation of branches have been received from all sections of the country—the Seattle Labor College, San Diego, Cal., Central Labor Union; the American Federation of Hosiery Workers in Milwaukee; Pennsylvania Federation of Labor, Harrisburg, Pa., and labor

groups in Chicago, Schenectady and Boston. Coal miner groups in Pennsylvania have been particularly urgent."

Pioneer Youth is a children's club and camp organization for workers' children, which within the last three years has developed many clubs in New York City and Philadelphia and has conducted two summer camps. It has already reached thousands of children, and at this conference plans were made for enlarging the work.

OCCUPATIONAL TRAINING

In co-operation with the Buffalo Department of Public Schools the Master Barbers' Association of the same city arranged for a course of free lectures, conducted in one of the High Schools every Thursday evening, beginning with January 13, and ending March 31.

The following subjects, all of direct interest to the profession, were covered by competent lecturers. Scientific Fundamentals of Barbering; Personal Hygiene of the Barber; Protective Standard of Sanitation for Barber Shops; Relation of Bacteriology to Barbering; History of the Hair, Skin and Scalp; Structure of the Head, Face and Neck; Elementary Chemistry Relating to Sterilization and Antiseptics; Diseases of the Skin, Hair and Glands; and Massage of the Face, Scalp and Neck.

The Heriot Watt College at Edinburgh, Scotland, was left \$50,000 by Edward Clark, former head of a well-known firm of printers and publishers, for the purpose of furthering the teaching of typography under the auspices of that college. A like sum is left to such similar institution in London as the trustees think fit. A further sum of \$50,000 is also available to endow a printing school in Edinburgh.

The aim of the printing trade in Edinburgh has been to create in connection with the Heriot Watt College, a printing school, which will not only satisfy local needs, but will be recognized as the central printing school for Scotland, drawing its pupils from far and near. Since 1919 very successful day classes for the training of apprentices have been carried on under a printing trades advisory committee, each apprentice giving one whole day a week to a course of trade and general education provided by the Heriot Watt College, the Edinburgh Education Authority, and the College of Art.

CO-OPERATION

Co-operative gasoline buying saved Illinois farmers \$1,000,000 last year, it is reported by the Illinois Agricultural Association.

They are encouraged in looking forward to the coming season by the Standard Oil Company's cut of 1 cent a gallon on all deliveries of 50 gallons or more. This is expected by the agricultural association to prove of direct benefit to farmers.

The Farmer-Labor Exchange, with headquarters at 166 West Washington Street, Chicago, sold 30 carloads of union-mined coal to co-operators last year. One-half of this coal went to members of farmers' unions and the other half to members of organized labor in Chicago. This coal came mainly from a mine owned by the United Mine Workers of America at Herrin, Ill.

The Exchange also sold 25 carloads of potatoes for a group of Finnish co-operators residing in northern Michigan, who, in turn, bought coal in Illinois and apples from co-operative farmers near Wenatchee, Wash. All profits above cost of operation earned by the Farmer-Labor Exchange are rebated to the producers and consumers patronizing the Exchange.

Central-Blatt and Social Justice

Als Monatsschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Place, St. Louis, Mo.

Abonnement, \$2.00 das Jahr, zahlbar im Voraus; einzelne Hefte, 20 Cents.

Club-Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents.

Abonnement auf Lebenszeit, \$50.00.

Historische Gestalten und Bewegungen.

Sozialpolitische Betrachtungen.

VIII.

Die Katholiken Amerikas sind sich wohl der Thatsache bewusst, dass die Reformation auch heute noch in unserem Lande nachwirkt, und dass zwischen den Irrthümern der Gegenwart und den Rebellen des 16. Jahrhunderts gegen die Autorität des Papstes ein Zusammenhang besteht. Völlig achtlos aber gehen sie an den geistigen und sozialen Strömungen des 18. Jahrhunderts vorüber, und daher vermögen sie weder die Tendenzen noch die Gefahren der Moderne völlig zu verstehen, noch ihr, wo diese in die Erscheinung treten, rasch und kräftig zu begegnen.

Die Zersetzung des religiösen Geistes, die in den Sekten unseres Landes in so auffallender Weise in die Erscheinung tritt, der russische Bolschewismus, der in so vielen Ländern Europas auf der Lauer liegende Kommunismus, zusamt dem internationalen Kapitalismus, der sich andererseits auf den Nationalismus und Imperialismus stützt, wie auch der Fascismus, sind alle eines Geistes Kinder. Alle diese Wesen, die als Incubi die Völker abendländischer Kultur beherrschen und bedrücken, sind aus dem Geiste des 18. Jahrhunderts hervorgegangen, oder doch von ihm gefördert worden. Der Umstand, dass Frankreich die amerikanischen Kolonien in ihrem Kampfe gegen England unterstützte, dass die Rationalisten die amerikanische Freiheit als eine neue Morgenröthe begrüßten, hat uns gegen die Gefahren der falschen Grundsätze jenes Zeitalters blind gemacht.

Das zeigt sich bei so manchen Gelegenheiten und gegenüber so manchen Grundsätzen und Erscheinungen. So u.a. in der Beurtheilung des Freimaurerthums und der Neigung der K. of C. mit den Logen dieser geheimen Gesellschaft zu fraternisieren. Und weht uns nicht aus dem sog. Gebet, das jüngst gemeinschaftlich von einem Rabbiner, einem protestantischen Prediger und einem katholischen Priester als Ausdruck der Verbrüderung der Menschheit in die Welt gesetzt wurde, der Geist jener Aufklärung entgegen, der auch ein Voss huldigte und die er zum Ausdruck brachte in den berühmtesten Zeilen: "Christen, Jud' und Hottentot, Wir glauben all an einen Gott"? Wobei man nicht übersehen darf, dass der gleiche Voss furchtbar über den Grafen Friedrich Stolberg, seinen Jugendfreund, loszog, als dieser gewagt hatte, zur katholischen Kirche zurückzukehren.

Die in unserem Lande bisher beobachtete Toleranz

hat sich allerdings im allgemeinen freigehalten von den schlimmsten Auswüchsen der Intoleranz europäischer Länder. Jedoch, wäre es verkehrt und sogar gefährlich, zu verkennen, dass die Gewährung der Toleranz in der jungen Republik auf ganz anderen Voraussetzungen beruht als in Europa. Wir wollen nicht leugnen, dass ein Theil der in der Entwicklungszeit unseres Landes thätigen Gesetzgeber sich durch die Grundsätze der europäischen Aufklärung dazu bestimmen liessen, der Toleranz das Wort zu reden. Jedoch, deren so allgemeine und rasche Verbreitung muss vor allem auf Umstände zurückgeführt werden, die Theodore Roosevelt herausfühlte als er in seinem Werke, "The Winning of the West," darauf hinwies, es habe unter den in die Wildnis eingedrungenen Pionieren so etwas wie ein stillschweigendes Abkommen der Religionsfreiheit bestanden. Diese gegenseitige Tolerierung war von den Verhältnissen, besonders der Gefährdung der Sicherheit und des Lebens durch die Indianer, gefordert.

Es steht jedoch zu befürchten, dass diese in vielen Punkten mit der wahren christlichen Toleranz übereinstimmende Gepflogenheit gegenüber jener falschen Toleranz des Rationalismus wird zurücktreten müssen. Die im Verlaufe des verflossenen Winters angestellten Versuche, eine Reihe von Staatsgesetzgebungen zu bewegen, ein Verbot des von der Kirche im Falle gemischter Ehe geforderten Versprechens katholischer Kindererziehung zu erlassen, sollte uns immerhin als Warnung dienen. Zudem verrieth auch das Verhalten sowohl der Tagespresse als auch vieler Wochenschriften gegenüber der Verfolgung der Kirche in Mexiko sattsam die Neigung der nichtkatholischen Mehrheit unseres Volkes, mit Voltaire und anderen Geistern des 18. Jahrhunderts, in der Kirche den einen Feind des Staates, wie der Freiheit und der Civilisation zu erblicken. So lauteten ja die Vorwürfe, die man der Kirche Mexikos auf allen Seiten machte.

An dem Beispiele eines anderen Landes, der habsburgischen Monarchie, lässt sich vielleicht klarer als in dem Falle unseres Landes das Nachwirken der Ideen jenes unglückseligen Zeitalters, wie der grosse Historiker Niebuhr das 18. Jahrhundert einmal benannte, nachweisen. Im Jahre 1852 richtete einer der hervorragendsten katholischen Publizisten des vorigen Jahrhunderts, Karl Ernst Jarcke, eine Reihe von Briefen "an einen deutschen Edelmann." In seinen bedeutsamen Erörterungen schwebender Zeitfragen weist der scharfsinnige Jurist immer wieder darauf hin, dass die Aufstandsbewegung des Jahres 1848 in Österreich direkt zurückzuführen sei auf die verkehrten Grundsätze eines Joseph II., dieses von der Aufklärung verherrlichten Monarchen, wie der falschen Politik eines Franz II., der, was meistens übersehen zu werden pflegt, dem Josephinismus in vielen Beziehungen treu blieb. "Die spezifisch österreichischen und wienischen Ursachen der Revolution in Österreich reichen dortlandes viele Jahrzehnte hinauf," heisst es in dem siebten jener Briefe, ge-

¹⁾ Jarcke, C. E. Prinzipienfragen. Paderborn, 1854.

geschrieben zu Wien am 25. Nov. genannten Jahres. "Es wäre ein grosser Irrthum, zu glauben, dass die dermalige Krisis wie ein Meteorstein aus blauer Luft herunter auf das unschuldige, in kindlicher Unbefangenheit dahinlebende Österreich gefallen sei."*) Nach einer Schilderung der österreichischen Zustände jener Zeit, in der Jarcke sich sehr abfällig über den Bureaukratismus, das jede Regung der Geister unterdrückende Polizeiwesen und die berückichtigte österreichische Censur ausspricht, erklärt er, den ersten Grundstein dazu habe Kaiser Joseph II. gelegt. Allerdings sei es nothwendig gewesen, nach dem Tode der grossen Maria Theresia, "den alten Staatswagen in einer neuen Bahn zu lenken." Doch eben dieser Aufgabe habe sich Kaiser Joseph nicht gewachsen gezeigt.

"Sein Ziel war," fährt Jarcke fort, "das Lob der Philosophen und der Beifall der Loge. Um diese Palme zu erringen, legte er die Axt an die augenscheinlichsten und nächstliegenden Interessen seines Hauses und seiner Völker. In einer dreifachen Richtung strebte er vorwärts. Er wollte erstens den alten katholischen Glauben der Österreicher im Geiste der illuminatischen Aufklärung und des febronianischen Kirchenrechts seiner Zeit, so viel es sich in der Geschwindigkeit thun liess, entwurzeln oder schwächen, in die Verfassung der Kirche, durch Hemmung des Blutumlaufes zwischen Haupt und Gliedern und gewaltsame Einimpfung einer unkatholischen Wissenschaft, den Keim des Unterganges und der innern Auflösung werfen, das kirchliche Leben im Volke aber seines Glanzes entkleiden und seiner altgewohnten, heitern, zuverlässlichen Freudigkeit berauben."

Nicht minder verhasst als die Selbständigkeit der Kirche sei diesem Monarchen, und diese Ansicht Jarckes ist besonders beachtenswerth, "zweitens die lebendige Mannigfaltigkeit der, dem österreichischen Szepter unterworfenen Nationalitäten" gewesen.

"Im Interesse des Deutschthums," heisst es dann weiter, "wie es sich in seinem Geiste (Joseph II.) abspiegelte, unternahm er gegen diesen Mangel an Uniformität einen Vernichtungskrieg, der, statt seinen Zweck zu erreichen, im Gegentheil gerade den ersten Keim jener Zwietracht und jenes Hasses unter die in Österreich wohnenden Stämme und Zungen warf, der sich in unabweislicher Entwicklung allmählich zu demselben nationalen Partikularismus auswuchs, dessen Früchte wir heute vor Augen sehen."

Drittens habe es in der Natur der Politik des kaiserlichen Reformators gelegen, "dass Stände, Kommunen, Korporationen aller Art ihm als eben so viele Hindernisse seiner unbedingten und schrankenlosen Machtvollkommenheit erschienen, deren er zur schonungslosen Durchführung des Systems bedurfte, welches er zur Beglückung der widerstrebenden Menschheit in Gang bringen wollte. Unantastbare ständische Rechte waren ihm daher ebenso verhasst, als ständische Mitwirkung bei der Regierung und Verwaltung des Landes, und beide

mit der Wurzel auszurotten, stand somit als eine der nächsten Aufgaben seines Regentenlebens fest. Dafür wurde er, da ohne Gehilfen und Werkzeuge keine Regierung auf Erden möglich ist, der eigentliche Gründer des österreichischen, absoluten Beamtenstaats (Bureaukratie), wofür ihm dieser denn auch, bis auf den heutigen Tag, als seinem Gott und Schöpfer gebührende Ehre erweist."

Daraus ergibt sich einmal, dass Centralisation, Bureaukratismus, und Absolutismus mit nichten in der katholischen Auffassung des Staates beruhen, wie jene zu glauben belieben, die für die unglücklichen gesellschaftlichen Zustände der Länder Europas im 18. Jahrhundert und in der ersten Hälfte des 19. die Kirche verantwortlich machen wollen. Gerade jene Monarchen, denen die Rationalisten am meisten zujubelten, ein Friedrich II. und ein Joseph II., um von minderen Geistern zu schweigen, haben das Joch des Absolutismus, das dem Volke jede Bethheiligung an der Verwaltung versagte, nur noch tiefer auf dessen Nacken gedrückt. Heute wandelt Mussolini dieselben Bahnen, und auch er findet wieder Beifall, und, wie wir wissen, sogar in unserem Lande. Jarcke aber erklärt, Joseph II. sei in der Mitte seiner Laufbahn vor seinem eigenen Werke zurückgeschreckt. "Eine Ahnung," schreibt er, und wir wissen, in welchem Masse sie von der Geschichte der jüngsten Zeit bestätigt ward, "dass er (Joseph II.) die Monarchie der Habsburger dem Untergange geweiht habe, überschlich ihn, und mit stiller Verzweiflung sah er sich den Rückweg zum Alten versperrt."

Allerdings wurde Österreich vorläufig von der Revolution verschont. Jarckes Ausführungen über die Mittel, deren sich die Staatslenker bedienten, damit alles beim Alten bleibe, sind bedeutungsvoll. Die sogn. Konservativen unserer Zeit handeln ja nach denselben Grundsätzen. "Die Staatslenker wollten die Krankheit in ihrem natürlichen Fortschritt zur Krisis nach besten Kräften anhalten," schreibt der katholische Publizist, "zu gleicher Zeit aber auch die Rückkehr zur Gesundheit verhindern. Sie hassten die Revolution und fürchteten die Kirche. Dies war die Devise der innern Geschichte Österreichs seit achtundfünfzig Jahren."

Ist das nicht auch die Devise der das Schicksal der Kulturvölker zu jetziger Zeit bestimmenden Männer? Der Männer der Hochfinanz und derer, die als Trabanten eines falschen Konservatismus in ihren Diensten stehen? Und was lässt sich aus einer solchen Gesinnung anders erwarten, als eine fehlerhafte Politik? Sind nicht die grossen Enttäuschungen, die unser Volk seit dem Tage des Waffenstillstandes im November 1918 erlebt hat, auf diesen Umstand zurückzuführen? Und wie wenig klar ist der Ausblick in die Zukunft unseres Volkes? Woher auf einmal die merkwürdige Angst vor dem Kommunismus, die zu ganz ähnlichen Massregeln verleitet hat, wie jene es waren, deren sich der Staat in der Metternichschen Ära in Österreich bediente?

*) Ibid., p. 494.

*) Ibid., p. 498.

So manche Erscheinungen verrathen, wohin die Reise geht. Mit ins Ungeheure vermehrten Staats- und Kommunalschulden gehen Centralisation der Gewalt und Bureaukratismus Hand in Hand. Der Farmer ist verschuldet; das werbende Kapital erlebt eine Gründerzeit, die ihm gestattet, sich auf Kosten des eigenen und fremder Völker zu bereichern, und den Lohnarbeiter hält man ruhig, indem man ihn theilnehmen lässt an dem durch Wucherkünste erlangten Profit. Das Ende aber wird eine Katastrophe sein! F. P. K.

Katholizismus und Kapitalismus

Der Verfasser dieses Aufsatzes vertritt die Grundsätze der alten christlich-sozialen Schule, die unter dem Einflusse der sogn. köln. Richtung in den Jahren des deutschen Aufstiegs zu Wohlstand und Weltstellung so gut wie verschwand. Seine Auffassung sowohl des Wortes Kapitalismus als auch der Sache selbst ist die der Vogel-sangschen Schule, der wir anhangen. Daher wandte Dr. Th. Christ sich mit seiner Abhandlung, die vor allem deutsche Verhältnisse im Auge hat, an uns. Obgleich der Kapitalismus Deutschland zu Grunde gerichtet, und Europa an den Rand des Verderbens gebracht hat, verharret man dennoch auch in katholischen Kreisen in der blinden Befangenheit eines von einem wüthenden Hunde gebissenen Menschen, der sich dem Aberglauben hingiebt, es genüge, zur Heilung der Wunde, Hundshaare aufzulegen.

* * *

Das stets zunehmende wirthschaftliche und moralische Elend unseres Volkes drängt naturgemäss die Führer zu untersuchen, ob unser Wirthschaftssystem wohl christlich ist; denn die katholische Kirche lehrt, dass die Beachtung des christlichen Sittengesetzes die Völker auch wirthschaftlich gesund erhalte. Es ist irrig anzunehmen, dass Nüchternheit, Fleiss und Sparsamkeit allein den Wohlstand der christlichen Gesellschaft sicher stellen können. Wenn jemand kein Geschäft oder keine Stelle hat, dann kann ihm alle Nüchternheit und alle Sparsamkeit nichts nutzen; dann kann ihn diese Arbeitslosigkeit sogar zur Trunksucht und zur Ausschweifung verführen. Da wir zugegebenermassen ein kapitalistisches Wirthschaftssystem haben, finden wir darum, dass die Literatur sich immer mehr mit der Frage beschäftigt, ob denn dieses System mit den Grundsätzen des Christenthums übereinstimmt. Nachdem vor einiger Zeit die österreichischen Bischöfe angefangen haben, sich mit dem Problem zu beschäftigen, nehmen neuerdings auch deutsche Bischöfe Stellung zum Kapitalismus, und zwar, soweit wir sehen, zu gunsten desselben.

Das erste Gebot des Christenthums ist die Gottesliebe, und das zweite Gebot, welches nach der Bibel dem ersten gleich ist, ist die Nächstenliebe. Das kann nicht anders sein; denn wer den Vater liebt, muss naturgemäss auch alle seine Kinder als seine Brüder lieben. Das drückt das neue Testament fast auf jeder Seite, oft in den schärfsten Worten aus. Wie verhält sich nun der Kapitalismus zur Nächstenliebe? Grosse Geldsummen, grosse Maschinen und grosse Betriebe an sich machen natürlich keinen Kapitalismus aus, sondern erst der Gebrauch derselben unterliegt einer moralischen Beurtheilung. Es kommt in subjektiver Hinsicht lediglich darauf an, ob der Mensch dabei aus

Liebe oder Egoismus handelt, und in objektiver Hinsicht, ob seine Handlung für die Mitmenschen schädlich oder nützlich ist. Von Kapitalismus spricht man erst, seitdem das Bestreben, die Geschäfte kapitalistisch, d.h. mit möglichst grossem Kapital und in möglichst grossem Umfange zu betreiben, allgemein geworden ist, besonders im Privatgewerbe. Ein einzelnes, mit vielem Gelde unternommenes Geschäft, ein Weltimportgeschäft in Gewürzen, eine Elektrizitätszentrale oder ein Wasserwerk machen noch keinen Kapitalismus. Wenn nun jeder, der das nöthige Geld dazu hat, oder es auf Zinsen zusammenborgt, oder sich mit anderen zu diesem Zwecke vereinigt, sein Geschäft kapitalistisch betreibt, ohne sich um die soziale Wirkung zu kümmern, bleibt dann dieses Erwerbssystem mit den Grundsätzen des Christenthums im Einklang?

Es dürfte kaum nöthig sein, zu untersuchen, ob diese Kapitalisten aus Nächsten- oder Vaterlands-liebe handeln, etwa um den Mitmenschen billigere oder mehr Ware liefern zu können—oder ob sie im Gegentheil ohne Rücksicht auf die Wirkung ihres Unternehmens für den Mitmenschen, lediglich ihren eigenen Interessen dienen. Das subjektive Bestreben der Kapitalisten geht offenbar dahin, möglichst grosse Massen von Waren möglichst billig zu produzieren, und so den Bruder, der nicht so viel Betriebskapital aufbringen konnte, durch billigere Preise beim Verkauf zu überflügeln, d.h. ihm die Abnehmer abwendig machen zu können, um auf solche Weise zum Schaden der Mitmenschen endlos zu verdienen. Das scheint aber mit dem Gebote der Nächstenliebe nicht vereinbar zu sein. Das kapitalistische System ist darum von feinfühligem Christen immer als ein Feind des Volkes beargwohnt worden. In besseren, christlicheren Zeiten hatte man deshalb ein ebenso einfaches wie gründlich wirkendes Mittel gegen die Unterdrückung des Nebenmenschen durch unbeschränkte und rücksichtslose Ausdehnung des eigenen Betriebes angewendet. Die Innungen des Mittelalters hatten bestimmt, dass jeder nur so viele Gesellen und Lehrlinge halten durfte, dass die ausgebildeten Gesellen, zumal wenn sie eine Familie gründen wollten, eine gleichwerthige, selbständige Existenz finden konnten. Das entspricht ebenso dem Gebote der ehrlichen Bruderliebe als den Interessen der Gesamtheit, weil dadurch die Masse der Bürger davor bewahrt wurde, in das traurige Proletariat hinabzusinken.

In objektiver Hinsicht ist das kapitalistische System leicht als eine Blüthe des wirthschaftlichen Liberalismus zu erkennen. Rücksichtslose freie Konkurrenz, Gewerbefreiheit und Grossbetrieb sind seine Voraussetzungen. Das System leugnet jede wirthschaftliche Beschränkung, Gebundenheit und Ordnung, indem der Kapitalist in einem Umfange und zu Preisen produziert, welche keine Rücksicht darauf nehmen, ob der Nebenmann noch Absatz und Existenz behält oder zu Grunde geht. Eine ruhige Betrachtung unserer sozialen Verhältnisse zeigt deutlich, dass der Mangel dieser objektiven Ordnung im Erwerbsleben das Kriterium der sozia-

n Frage ausmacht. Wenn jeder produziert ohne Rücksicht auf den vernünftigen Bedarf und ohne Rücksicht auf die Existenz des Nebenmenschen und dessen Absatzmöglichkeiten, dann ist von Ordnung im Erwerbsleben keine Rede mehr. Dann tritt nothwendig eine allgemeine Existenzunsicherheit ein, die heute der eigentliche Kern des sozialen Problems ist, mehr als die vielen ungenügenden Einkünfte. Der heutige Zustand drückt sich am einfachsten aus durch die Worte "Kampf aller gegen alle." Das ist sicher weder organisch noch christlich. Gewiss wäre es wünschenswerth, dass jeder Bauer, Handwerker und Kaufmann eine Villa, einen Park und Autos besässe, sofern er dadurch nicht in die bekannten Gefahren des Reichthums kommt. Aber es ist nicht einzusehen, wo diese Vermögen herkommen sollen und wo die Massen Waren bleiben sollen, wenn jeder einen Grossbetrieb einrichtet, wenn jeder Schuhmacher im Lande täglich einen Waggon Stiefel fabrizieren wollte. Die nothwendige Folge des freiwirtschaftlichen Grossbetriebes ist also, dass die Masse der Bürger nicht mehr Meister und selbständig werden kann, sondern Arbeiter oder Schreiber in einem Grossbetrieb werden muss. Daraus ergibt sich dann der grosse, ungesunde Unterschied in den Einkünften.

Schon die Voraussetzung des Grossbetriebes, nämlich dadurch billiger liefern zu können, ist moralisch bedenklich, wenn man genauer zusieht, wodurch denn eigentlich die billigere Lieferung möglich wird. (Ist die grösste Billigkeit denn überhaupt die höchste Weisheit des Wirtschaftslebens? Dann müsste man am Ende auch die Sklaverei wieder einführen.) Gewiss, wenn der Schuhfabrikant einen Waggon Leder bezieht, so kommt das etwas billiger, als wenn der Schuhmacher einen einzelnen Ballen kauft. Vernünftiger- und moralischerweise kann dies aber nur der Fall sein, soweit dadurch Arbeit gespart wird ohne andere Menschen arbeitslos zu machen, d.h. soweit dadurch für alle Betheiligte die Arbeit vermindert wird, ohne die Einkünfte zu vermindern. Das nur könnte doch der vernünftige und moralische Zweck der Grossmaschine und des Grossbetriebes sein. Wenn aber der Grundpreis gedrückt wird, so muss sich dieses unangenehm bemerkbar machen bei dem Gerber und dem Bauer, der das Leder und das Fell dazu liefert. Ferner aber hat die ordnungslose freie Konkurrenz ein solches Überangebot zur Folge, dass der Grossfabrikant viel Reklame machen, Reisende anstellen und ungezählte Preislisten versenden muss, sodass seine Ersparnis beim Einkauf oder der Produktion hierdurch oft mehr als aufgezehrt wird. Wir sehen darum schon heute, dass in vielen Fällen der Kleinbetrieb, der seinen Absatz in der Nachbarschaft ohne Kosten findet, wieder konkurrenzfähig geworden ist. Was dem Grossbetrieb auf die Dauer das Übergewicht sichert, das ist nicht die Ersparnis von Arbeit, sondern das ist der Umstand, dass er sich entweder den Mehrwerth aneignet, den der an der Verselbständigung gehinderte Arbeiter und Schreiber ihm schafft, oder dass er die Maschine

arbeiten lässt und die Gehilfen auf die Strasse setzt.

Dazu wird der Lohn unter der Herrschaft der freien Konkurrenz wegen der steten Vermehrung der Zahl der Lohnarbeiter gedrückt, sodass er schliesslich, wie heute so vielfach, nicht mehr den kargen Lebensunterhalt des Arbeiters deckt, ohne Rücksicht auf den Werth, den dieser dem Unternehmer erarbeitet. Hier wird die lieblose, ausbeuterische Tendenz des Kapitalismus offenbar, und hiergegen haben sich darum auch christliche und sozialistische Soziologen, die ein Herz für die "Enterbten" hatten, mit der grössten Entrüstung gewendet. Besonders Bischof Ketteler spricht in "Die Arbeiterfrage und das Christenthum" in erschütternden Worten über das Elend der Lohnarbeiter unter der Herrschaft der modernen, kapitalistischen Freiwirtschaft. Von der demoralisierenden Wirkung der mechanischen Fabrikarbeit wollen wir hier nicht reden. Wer die konsequente Entwicklung derselben, das "Fordsystem" kennt, in dem der Mensch thatsächlich in die Maschine eingespannt und zum Rädchen in der Maschine wird, der muss sich mit Entsetzen von diesem System abwenden. Es ist dabei gleichgültig, ob jemand subjektiv schuldfrei bleibt, wie wenn er zum Beispiel einen Grossbetrieb einrichten muss, um nur soviel zu verdienen, dass er seine Familie ernähren kann. Das ist der Fluch der bösen That. Die objektiv schädliche Wirkung für die Mitmenschen bleibt darum nicht aus. Die moralische Verantwortung tragen in diesem Falle diejenigen, welche für die öffentliche Ordnung verantwortlich sind.

Zu diesen Beweisen aus der Natur der Sache kommt die Erfahrung. Seit wann haben wir das Massenelend, die Arbeitslosigkeit, den Ruin des für Staat und Kirche wohlthätig wirkenden Mittelstandes, die Wohnungsnoth, die Frühheirathen und den massenhaften Missbrauch der Ehe, die stürmische Entwicklung von Sozialismus und Kommunismus, die allgemeine Religionslosigkeit, Jugendverwilderung und Unterernährung? Fällt nicht alles das mit der Einführung des Kapitalismus zeitlich zusammen? Gibt es einen schlagenderen Beweis für die Volksfeindlichkeit des Kapitalismus, wie den Umstand, dass vier Fünftel des Volksvermögens in die Hände der wenigen Kapitalisten zusammengekommen sind? Es ist unbegreiflich, wie trotzdem manche sagen können, das kapitalistische System allein sei in der Lage, die heutigen Menschenmassen zu ernähren, da kaum jemals so grosse Menschenmassen bankrott und existenzlos waren als heute unter der Herrschaft des Kapitalismus. Vier Fünftel unserer Volksschulkinder sind nach den Gutachten der Schulärzte unterernährt oder vernachlässigt, und also wohl auch die Eltern. Schliesslich kommt es nicht darauf an, durch irgend ein rücksichtsloses System möglichst grossen Massen von Menschen ein Vegetieren zu gestatten, sondern die Art der Existenz der Massen ist massgebend für den Kulturstand. Wenn die blosser Vermehrung der Zahl der Menschen die höchste Religions- und Staatsweisheit wäre, dann müsste man

(Schluss a. S. 35)

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

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Hon. President, **M. F. Girten**, Chicago, Ill.

Communications intended for the Central Verein should be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

Ownership of property in land must be considered as being of a more limited and restricted kind than ownership of property in chattels. There is this great difference between the soil and other subjects of property, that its quantity cannot be multiplied. The principle underlying the feudal system, that the soil of a country is the common heritage of the country, is a true principle. And the philosophical justification of private property in land is, that, as a matter of fact, it is for the general benefit. This has been formulated, with his accustomed clearness and succinctness, by Aquinas: "If this field be considered absolutely," he writes, "there is no reason why it should belong to one man rather than to another. But if it be considered relatively to the opportunity of cultivating it, and to the peaceful user of the land, that presents a certain fitness why it should belong to one man rather than to another." That is to say, that private property in land is just, according to the *jus naturale*, not *in se* and absolutely considered, but relatively to the effects which flow from it.

WILLIAM SAMUEL LILLY,
in "*Idola Fori*".

* * *

In itself, property is not theft, as Proudhon declares. To quote once more the greatest master of ethics, as I must account him: "The possession of riches," Aquinas writes, "is not in itself unlawful if the order of reason be observed; that is to

say, that a man possess justly what he owns, and that he use it in a proper manner for himself and others." In other words, property is rightful if justly gained and duly employed. If not—well, if not, regarded from the point of view of *ethics*, it falls under the condemnation too sweepingly pronounced by Proudhon. And as a matter of fact, how much of the wealth of our richest classes can be said to have been justly gained? Unquestionably there are large landholders who owe their broad acres to wrong and robbery; those of them, for example, whose ancestors were enriched at the time of the Protestant Reformation from the spoils of religious foundations. But a still heavier indictment lies against a multitude of rich men of another order, the possessors of property iniquitously acquired in trade or commerce, or in financial gambling—"the wealthy criminal classes," Mr. Roosevelt has called them. How many of these owe their opulence to dreadful deeds of cruelty and extortion in the eighteenth century when the gospel of *laissez-faire* had free course and was glorified. And, to come to our own days, Sir George Lewis—than whom it would be difficult to find a better authority—writes: "Many of the large fortunes which have been amassed by 'mushroom' financiers and promoters, during the last decades, have been built upon foundations of trickery, deceit, and fraud, and if we examine the means employed, we find them little different from those of the racecourse thimble-rigger." No doubt the men who have thus heaped up riches have, as a rule, kept "o' the windy side" of the criminal law. But as assuredly, they have defied the moral law, whose penal sanctions are not less than those embodied in Acts of Parliament. Nor will the plea of "exceptional ability" avail them. The ability which they have manifested is chiefly that of which Falstaff speaks: ability to steal well.

WILLIAM SAMUEL LILLY, *ibid.*

Toward Catholic Action (1908-1927)

While the purpose of *Central Blatt and Social Justice* has invariably been the same as that of our endeavors taken collectively, the careful reader will have been conscious of a change of keynote during these latter years. As this publication enters upon the twentieth year of uninterrupted appearance, it continues to emphasize its aim in a somewhat different manner than it did during the first decade and a half.

When the Committee on Social Propaganda of the C. V. began to function, and later, when the Executive Committee assigned the publication of our journal to the Bureau, the exigencies of the times were other than they are today. One of the chief tasks the committee and the journal had to perform was almost rudimentary: to convince at least a minority of Catholics in our country that there was such a thing as a Social Question affecting the welfare of the American people, and that the Catholic element had imperative duties in regard to it. At that time few voices, outside of the ranks of socialists, were raised in the United States in insistence

the word "social," on the necessity of an awakening of the social consciousness, on social obligations, on social justice; in fact, even Catholic charity was, in many instances, beset by shortcomings characteristic of the prevalent attitude of mind. Individualism was so firmly entrenched that the necessity of curbing it was undreamed of except in very limited circles, while the duty of striving to guide aright whatever efforts might be made to curb and to awaken the social mind was quite generally unheard of. Even organized labor, so strong in our day, faced a rather prevalent denial of the right of association. The Sherman-Anti-Trust Act still was largely held to represent something like a disapproval not only of association for the elimination of competition, but of association for mutual benefit and service as well. The organization of farmers was commonly frowned upon where it had progressed, while efforts at association for mutual protection and advantage were limited indeed among this group.

The two decades that have well-nigh been completed since the date of the initial appearance of our publication have witnessed a substantial change in this regard. Associations of manufacturers, of workers, of farmers, of commercial men, chambers of commerce, national and international associations of professional men and similar affiliations, have since come into being far more spontaneously than before that time, and, what is of special import, with a sort of common understanding that affiliation was a natural development rather than an unnatural one, warranted growth rather than one open to suspicion from the beginning. Albeit the same selfishness, which found expression in extreme individualism, has survived and makes use of the newer development of organization for its purposes, the fact remains that the triumph of individualism has waned and a tendency toward mutual co-operation, however selfishly inspired in many instances, has come into its place. So decided has been the entire development that Socialism has dwindled in significance, because the individualism it challenged has lost its prestige.

Just how deeply rooted the individualistic conception, as applied to economic and social life, had been even twenty years ago, and how a change came about in a particular instance, a statement by a venerable, learned priest will illustrate, while it will likewise demonstrate in a measure what the Central Bureau has aimed to do, employing our publication as one of the means. "We have been obliged," that careful student said on one occasion some five years ago, "to learn our lessons over; we have had to replace our individualistic outlook on life in many things by a social outlook. In this process the Central Bureau has been our teacher and guide."

To illustrate what has taken place during this period in wider Catholic circles a mere reference to the genesis and activities of the Cath. Social Action Department of the N. C. W. C., the Cath. Industrial Conferences, the Cath. Rural Life Conferences, may suffice. Here we have a parallel to a change that occurred in the secular world.

In endeavoring to awaken and stimulate the social sense—always appealing to a minority, and grateful if a part of that minority responded—we felt constrained for years to urge social study and social research, and to hold up the cultivation of the social sense as a first requirement. But for several years past we have pursued a less specific, a broader program: CATHOLIC ACTION. The most necessary part of the work having been achieved, the specifically acute need having been supplied, the general program can be approached. The crying need of our day, and of years and years to come, is that for well directed, prudently conducted and patiently sustained action, to the end that the Catholic conception of life in all its aspects and applying to all human relations and all conditions of life be brought into its own. This is a necessary requirement for the fulfillment of the urge of Pius X. to "renew all things in Christ," and of the call of Pius XI. to spread the reign of "Christ the King," so that "the Peace of Christ" may come to reign "in the Kingdom of Christ." Rome itself has deigned to look upon the preliminary and later efforts of the Central Verein as endeavors in Catholic SOCIAL Action and in CATHOLIC ACTION generally speaking. In the letter addressed by the Secretary of State of His Holiness to the Bishop of Cleveland, the Rt. Rev. Joseph Schrembs, intended for the Central Verein, assembled in his episcopal city in 1925, both terms are used and applied to our endeavors. Says the letter:

"The Holy Father has obtained with real satisfaction . . . information concerning the praiseworthy activities of the German Roman Catholic Central Verein, which has . . . won such great merits in the field of CATHOLIC SOCIAL ACTION, always taking the lead at the head of similar associations, and always observing closely the Papal Documents concerning CATHOLIC ACTION and the instructions of the Holy See."

Catholic Action must indeed at times specialize, but it must ignore no need for which forces can be gathered and aid can be secured. From the narrower to the broader program *Central Blatt* and *Social Justice* seeks to lead the members of the C. V. first and those it can reach and influence next. For the carrying on of the larger mission, we bespeak for this publication the co-operation of the readers, whose number we would be happy to see increased.

A. F. B.

Apostleship of the Sea

Having established contact with Mr. L. Veltman, Chairman, Apostleship of the Sea, Curacao, Dutch West Indies, the Bureau shall hereafter send to that distant port both Catholic weeklies and magazines. Mr. Veltman would wish to receive six copies each of the following monthlies:

The Messenger of the Sacred Heart, The Liguorian, The Cross, The Franciscan Herald, The Rosary Magazine, The Christian Family, The Acolyte, and besides six issues of Catholic weeklies, "because," as he writes, "twenty to thirty British and American tank steamers arrive in this port (Curacao) every month," and the members of the Apostleship of the Sea, whose adviser and harbor-Chaplain is a Dominican Father, have discovered the

presence of many Catholics among the crews of the vessels entering that port.

Lack of means, common to all Catholic undertakings, is, of course, hampering the zealous endeavors of the Apostleship at Curacao. Mr. Veltman tells us:

"Our harbor needs a Seamen's Club, since no such institution has been established here as yet, while about 3,000 ships, with a great number of Catholic seamen, visit this port annually. Our island is but small, and moreover most of the 30,000 inhabitants are poor Negroes. So it will be impossible for us to build a Seamen's Club from funds to be collected among our own people."

All the more credit is due to this particular branch of the Apostleship of the Sea for endeavoring to do at least what lies in their power for the Catholic seamen visiting the port of that Dutch colony. In fact, their charity has carried them far in advance of the Catholics of our country residing in seaports. Outside of an attempt made in Seattle a few years ago to provide a clubroom for seamen, nothing is being done, as far as we are aware, for the Catholics among the crews of vessels making our ports.

Missouri State League Successfully Sponsors Credit Union Enabling Act

When Governor Baker, of Missouri, signs, as he has promised to do, the Credit Union Enabling Act, known as House Bill 455 and Senate Bill 299, this state will become the twenty-fifth in the U. S. to permit and regulate the operation of the savings and credit societies known as Credit Unions. Action on the part of our Missouri organization in introducing and urging the passage of the bill in question was the result of the interest elicited in these constructive social agencies by the Central Bureau and the Cleveland convention of the C. V. Long acquainted with the Raiffeisen banks and the Schulze-Delitsch societies of Germany (the former largely devoted to meeting rural needs for short-term loans at low rates of interest, the latter catering to people of small means, principally in the cities), as well as with similar undertakings in Austria, Italy, France, Canada, and other countries, the Bureau caused a resolution to be adopted in 1925, describing the Credit Union, and urging interest in it and cooperation in securing enabling acts where none existed. This step was followed by another. A few months later we published in *Central Blatt and Social Justice* an article dealing with the historical background of the Credit Union movement on the American Continent, describing the successful adaptation of its principles and methods to Canadian conditions by the distinguished French Canadian Catholic, Alphonse Desjardins, and the subsequent endeavors of Pierre Jay, one-time Bank Commissioner of Massachusetts, and Mr. Edward A. Filene, the Boston merchant, to promote the movement in our country.

In April, 1926, we published, in *Central Blatt* and as a Free Leaflet, an article, "The Credit Union in Practical Operation," by Mr. Roy Bergengren, Executive Secretary of the Credit Union National Extension Bureau, of Boston, and subsequently induced Mr. Bergengren to address the Hermann convention of the Cath. Union and the Cath. Women's Union

of Missouri (May, 1926) on these societies. The convention declared in favor of the promotion of the movement and instructed the Legislative Committee to introduce and, if possible, to secure the adoption of an enabling act. The Central Bureau assisting a bill was drafted and introduced, the affiliated societies and a number of priests and laymen and women were repeatedly solicited for support, further assistance was obtained from farmers' organizations and organized labor, members of the Legislative Committee of the Catholic Union appeared before the General Assembly in the interest of the bill, amendments were accepted to meet the active opposition, and the bill finally brought to a vote and passed. The achievement is all the more remarkable since the bill is one of a very limited number of measures adopted by the Missouri Legislature during the present session. Throughout the campaign, the Cath. Women's Union cooperated with the men's committee. While our Missouri organizations deserve credit for what they have done, final success would unquestionably have been impossible had it not been for the effective efforts of the Credit Union Bureau and its representatives and correspondents in Missouri and the representatives of organized labor and the farmers' organizations.

The advocates of the bill were obliged to meet the open opposition of Building and Loan Associations while unquestionably secret antagonism developed on the part of the loan sharks, against whose usurious practices the Credit Union is perhaps the most effective agency operating in our country.

Our Missouri organization is to be commended for thus actively cooperating in putting into practice a resolution adopted by the C. V. at one of its conventions. In addition to the campaign conducted in Missouri, endeavors to obtain enabling acts were or are, in progress in 1927 in Alabama, Ohio, California and Washington. In Ohio the Credit Union bill was withdrawn, opposition having become so acute that it was deemed better to keep the bill out of the legislative mill than to permit it to be mangled beyond recognition and usefulness. It is to be hoped that, when another endeavor is made in that state and when attempts are made in other states in which we have affiliation, to bring about the adoption of Credit Union legislation, our societies will support a good bill as successfully as our Missouri Union championed the one it introduced and helped carry to victory.

The Late Bishop Russell and the C. B.

It was our good fortune to have been able to assist the late Bishop of Charleston, the Rt. Rev. Wm. T. Russell, who died March 18, in one of the undertakings in which he was engaged during the World War. But recently appointed to a diocese in which the number of Catholics is small, His Lordship found himself face to face with a vast problem indeed when the military and naval authorities centered various activities in and about Charleston around greatly enlarged those previously conducted there. Learning of his needs the Central Bureau, dispensing the Soldiers' Welfare Fund of the C. V., esta-

shed contact with the Bishop, sent literature and games as well as athletic goods, a Victrola, etc., to be used in one of the recreation centers for men, and he contributed regular sums for the maintenance of a home, opened by the Bishop, for Catholic women working in the clothing factory at the Navy Yard. Writing from the Bishop's House in Charleston, Rev. J. J. May, Chancellor, under date of September 11, 1918, referring to previous contributions from the Bureau, advised us of this venture. The Bishop, assisted by the Nat. Cath. War Council, had purchased a house, expecting that it would be supported by others. In his letter Fr. May says:

"... It seems that this assistance is to be providentially provided by your Society."

Most of the correspondence between the Bureau and Bishop Russell went through the hands of his Chancellor, who wrote us repeatedly. An arrangement was made by which the Bureau sent \$75.00 each month, for eleven months, to the Bishop's house, toward the maintenance of this home for working women, in other words, until the undertaking could be discontinued. In all, our contributions for this score amounted to \$825.00, in addition to the \$25,000.00 sent to the Rt. Rev. Bishop P. J. Muldoon, Treasurer of the N. C. War Council, and in addition to numerous minor gifts in kind to the recreation centers and to the Home itself. Numerous communications from Fr. May attest to his and the Bishop's gratitude for what was done, and at the same time, Fr. May did not hesitate to urge chaplains, who were in need, to apply to the Bureau. In one instance the Bureau paid for the setting up of a pipe organ, donated by Presbyterian ladies in Connecticut, in the Naval Prison at Paris Island, S. C., at the request of Dom Eloi Justou, O. S. B., chaplain.

The late Bishop was the head of the Press Department of the Nat. Cath. War Council for two years; he was one of the four Bishops constituting the Administrative Board of the Council, and one of the signers of the "Bishops' Program."

Archbishop Messmer and Bishop Rhode Donate Prizes for C. V. Oratorical Contests in Wisconsin

The C. V. of Wisconsin and the Cath. Women's Union of that state are the recipients of a fine encouragement on the part of His Grace the Archbishop of Milwaukee, the Most Rev. S. G. Messmer, and His Lordship the Bishop of Green Bay, the Rt. Rev. Paul P. Rhode.

According to custom, these organizations, which will hold their General Conventions in Racine on May 8-10, have arranged for an oratorical contest, rather several contests, the final award to be given at the State convention. In preparation for that event, elimination tests are now being held among the local groups of young men and young ladies. The C. V. of Wisconsin, which has allowed \$200.00 for prizes, issued instructions and terms, suggesting seven topics, drawn from the domain of religious and social questions. The winners of local contests are eligible to the Convention contest.

In addition, however, Archbishop Messmer assigned as the topic for a special contest for young men, "The Reunion of the Latin and the Greek Churches," and offered as a prize a set of books to be selected and autographed by himself. At the same time Bishop Rhode designated as the topic for the contest among members of the Young Ladies' Division of the Cath. Women's League "The Influence of Dress on the Morals of Society," offering also to provide a set of books, to be autographed by him, as a prize.

With these inducements, and on the strength of the interest displayed in former years in these contests, it is expected that participation in this undertaking of the C. V. and the Cath. Women's Union will be even more spirited than heretofore. Mr. Hy. A. Schmitz, of Appleton, Past President of the State League, is Chairman of the Contest Committee.

And Still the Fugitives Come

While the "Mexican situation" has come to be an "old story" for the newspaper readers of our country, and while even Catholics have ceased to express indignation over the persecution of the Church by the present government of Mexico, priests are still forced to cross the Rio Grande and to seek refuge on American soil. Most of them ultimately come to San Antonio, whose Archbishop must provide for them. Acknowledging receipt of some Mass stipends and a donation sent him by the Bureau as intended for Mexican priests, His Grace tells us: "Each week some priests arrive here from that unhappy country (Mexico). When is this persecution to end?"

A great number of Mexican priests and nuns have looked to Archbishop Drossaerts for their sustenance since coming to our country. What would have been a task even for one of the wealthy dioceses of the North, has been a heavy burden on a diocese which has not too many really prosperous parishes, applying the standards of such states as New York, Pennsylvania, Ohio, Illinois, and others similarly situated. It is not necessary that our State Leagues should draft rousing resolutions at the coming Convention, condemning the brutal policies of Calles. Rather let our people make sacrifices in the shape of donations to be forwarded to Archbishop Drossaerts for the Mexican refugees, of whom he speaks very highly, comparing them with the Christians in the early centuries who suffered persecution at the hands of a Nero and Diocletian.

Missionaries Grateful for Clothing

Having in mind the crop failure suffered by the Indians of South Dakota and their lack of means in consequence of this calamity, the Bureau continued its appeals for clothing, to be sent to these people, longer than in former years. Acknowledgments from the missionaries, to whom the collected garments were sent, prove just how welcome these shipments were.

Writing from St. Paul's Mission, Marty, S. D.,

on March 2, Father Sylvester, O. S. B., tells us:

"Today freight brought us a bale of clothing—pants, coats, sweaters, shoes and heavy underwear, sent by you. All of these articles are most welcome. May God bless you and the generous people who contributed them! Not everyone is so thoughtful and so interested in the welfare of the Indian Missions as to go to the trouble of helping them. The one hundred and fifty little Indian children in our Mission School are down on their knees every day, praying for the good people who make this institution possible."

A few days previous, Rev. A. C. Riester, S. J., Holy Rosary Mission, Pine Ridge, S. D., had assured us:

"The three bales of clothing have arrived; it certainly is a valuable donation. The overcoats, shoes, in fact, everything, are most useful. Especially at this time of the year, when finding enough to eat is a problem for some of our Indians."

This Also Is a Charity

There is many a priest of our country out on the missions, and there are others in the Philippines, Hawaii, and similar out-of-the-way places, who are anxious to read our monthly, but not able to pay for it. Whenever we learn of a case of that kind, we try to find some charitable soul willing to pay a year's subscription for a copy of *Central Blatt and Social Justice* for the inquiring party. In that manner it came about that a lady in Brooklyn volunteered to pay for a priest in Hawaii, while another friend of our cause, Mr. H. W. Ederer, Chicago, paid for a priest in Texas. Unsolicited this same gentleman recently added another \$2.00, with instructions to send our monthly "to some other needy priest" for one year. It so happened that a few days previous to the receipt of this communication, the Bureau had received a letter from a priest in the Philippines, moreover, a native of those islands, who told us he was badly in need of Catholic reading matter of all kind, since he was stationed in a town in which the Government was conducting a High and Normal School. In consequence, both the Methodists and Aglipayans were making great efforts to proselytize among the Catholic students. Since this priest's letter contained a request for books and magazines on social subjects, Mr. Ederer's gift could immediately be put to good use.

Another Priest Champions Our Efforts

The readers of *Central Blatt* know well that we have never supported those who complained they were not receiving the assistance expected by them from their priests. Although such a complaint may be warranted occasionally, on the whole, we believe, priests will give as much thought and help to a cause as it is worthy of. In fact, we know that many priests are rather disgusted because the laity will not shoulder the responsibilities of Catholic Action, even after they have been admonished to do so by the great Popes of our days.

Quite recently a priest in Illinois told us of a woman who had complained to him that the *Women's Bulletin* was being sent her. So he asked us to discontinue forwarding it to her address, stating he would want us to send it to him

direct, and declaring his willingness to pay a year's subscription, including arrears, if any. In conclusion, this Father declares, he was receiving no support from societies of his parish in matters concerning their affiliation with state or national associations, "in spite of years of effort to explain the necessity of cooperation."

Central Bureau Endowment Fund

Mr. John Eibeck, President of the C. V. of Pennsylvania, has addressed an appeal, countersigned by the Secretary, Mr. John Wiesler, Jr., to some 22,000 individuals affiliated with that organization, in the interest of the Central Bureau Endowment Fund. The Supreme Officers of the Knights of St. George cooperated with him in forwarding the communications to affiliated members of that particular organization. One of the circulars prepared by the Central Bureau for the promotion of the fund was enclosed with each letter.

The communication suggests that those approached contribute what they can, whether the gift be large or small, during the Lenten season, as the result of some little sacrifice. The amount expected from the 22,000 members of the State Branch of the C. V., the letter says, is \$35,000, of which total some \$13,000 was lacking. If each of the recipients contributed 50 cents, the desired sum would be assured. The appeal is supported by quotations from endorsements of the Central Bureau and the Endowment Fund given by His Eminence Cardinal Dougherty, Archbishop of Philadelphia, and the Rt. Rev. Hugh C. Boyle, Bishop of Pittsburgh.

* * *

The Rt. Rev. Geo. W. Heer, Prot. Apostolic, Dubuque, Ia., Chairman of the C. V. Committee on Social Propaganda, has turned over a paid-up life insurance policy, valued at \$457.00, to the fund. This is the most substantial contribution received during March, the total being \$698.30, or over \$241.30 over and above the amount of this policy.

Other priests also remembered the fund: Rev. Abt. of Morrisdale, Pa., sent \$3.00; Rev. Jos. Heimbach, of Dimock, S. D., \$5.00, and Rev. George Binkert, O. S. B., Subiaco, Ark., \$1.00, all of which items are second or third gifts from the priests. Two laymen, John H. Flosbach, of Elizabeth, N. J., and N. N., Mo., forwarded contributions, the former one of ten dollars in memory of his deceased father, the latter assigning \$5.00 of a larger contribution, for various purposes, to the fund.

* * *

The small group of active and loyal members of the C. V. in Boston, after having previously assisted in raising the fund, has again come to the front with several contributions, as a result of which our Massachusetts branch is at present credited with no less than \$416.75—a handsome sum for such an isolated group. Through the Rev. Chas. P. Gisler, S. J., pastor of Holy Trinity parish, four societies attached to that congregation sent \$132.50, while St. Nicholas Court Cath. Order of Foresters at New Bedford contributed \$15.00.

St. Andrew's parish, St. Louis, the pastor of which is Rev. Albert Mayer, Spiritual Director of the C. W. U., contributed a Lenten collection to the Central Bureau, in pursuance of a custom established years ago. The proceeds, \$20.00, were given to the Bureau for its support, but we have assigned the sum to the Endowment Fund.

* * *

St. Stephen's Society, in South Bend, Ind. (with \$1.30); the Men's Sodality of St. Theodore parish, Flint Hill, Mo. (with \$8.50), and two Wisconsin societies, St. Claudius, at St. Cloud, and Holy Trinity, at La Crosse (with together \$30.00), round out the list of contributors.

With the C. V. and Its Branches

Convention Dates

Cath. Central Verein of America and Cath. Women's Union: St. Peter's parish, Philadelphia, Aug. 20-24.

Cath. Central Verein of Wisconsin and Cath. Women's League: Racine, May 8-10.

State League of Kansas: Herndon, May 4-5.

Cath. Union of Mo. and Cath. Women's Union: St. Peter's parish, Jefferson City, May 15-17.

St. Joseph State League of Indiana and Cath. Women's Union: Mishawaka, May 15-17.

Cath. Union of Illinois and Cath. Women's Union: St. James parish, Decatur, May 29-31.

Cath. Central Verein of Connecticut and Cath. Women's Union: New Britain.

Cath. Union of Ohio and Cath. Women's Union: Akron, June 26-28.

State League of Texas and Cath. Women's Union: Muenster, July 23-25.

Cath. C. V. of Pennsylvania and Cath. Women's Union: simultaneously with C. V. of America in Philadelphia.

Cath. C. V. of New York and Cath. Women's Union: Troy, September 3-5.

Cath. Central Verein of New Jersey and Cath. Women's Union: Paterson, September 17-18.

E. Cardinal Bonzano Wishes C. V. Pilgrimage Success

Mr. Chas. Korz, President of the C. V., is in receipt of a kind letter from His Eminence J. Cardinal Bonzano, one-time Apostolic Delegate to our country, regarding the pilgrimage to Rome and Assisi. Replying to a communication from Mr. Korz, His Eminence writes from Rome under date March 14:

"I received your letter of February ninth informing me of the Catholic Central Verein's proposed Pilgrimage to Rome and Assisi, next June.

"I am sure your visit to these sacred shrines will serve as an inspiration to the Pilgrims to imitate the example of those whose memories have hallowed the places you are to venerate.

"I shall be pleased to meet the members of your Pilgrimage at some convenient time during your stay in Rome.

"Wishing you every success in this undertaking and asking God's blessing on your members, I remain

Sincerely yours in Christ,

J. CARD. BONZANO.

Invited to Meet at the Tomb of Bishop Neumann

President Charles Korz and Interim-Secretary Frank J. Dockendorff have issued the invitation to the 71st General Convention of the C. V., to be held on August 20-24, in St. Peter's parish, Philadelphia. Notice is taken in the document of the significance of the selection of this parish, the invitation designating it as "the old and venerable parish, whose church is the resting place of the earthly remains of the saintly Bishop John Nep. Neumann." The Rector, Rev. John Behr, C. SS. R., the letter adds, is zealously interested in the success of the convention, while the German congregations of the city as a whole are in hearty cooperation with him.

The invitation notes certain provisions of the new Constitution of the C. V. affecting representation at the convention. To quote:

Art. 6, Par. 4: Organized branches shall be represented at such conventions as follows: one delegate for each 500 members, or fraction thereof, but such branch shall be entitled to at least one delegate.

Par. 5: Every society affiliated with an organized branch shall be entitled to one delegate and one additional delegate for every 50 members or fraction thereof.

Par. 7: All ecclesiastical dignitaries and all pastors and assistants of parishes shall be entitled to voice and vote.

Par. 8: No sustaining member, individual society, nor organized branch, nor society connected therewith shall have the right to voice and vote at the convention if his or its dues are in arrears.

Why We Should Convene

The official call of the officers of the Catholic Union of Missouri for this year's convention, to be held in St. Peter's parish, Jefferson City, on May 15-17, stresses the need of serious consideration of Catholic truths and principles at this time.

"In view of the manifold errors," it says, "which vitally affect life, private and public, the importance of the annual convention is more and more impressed upon us." It declares further:

"The attacks, which an abused science and a false philosophy are making upon the fundamental truths of God's Revelation, are undermining the very foundation on which the life of man must rest. The individual, the family, the State are forced into paths which must in the end lead to destruction. There is the danger that, living under such influences, we too may gradually become infected with the poison of carelessness and indifference; and it becomes necessary for us from time to time to come together to inform ourselves in regard to these dangers and to be strengthened in upholding and defending the principles which must govern the individual and society. The annual Convention offers a splendid opportunity for this noble purpose, and therefore we again urge you to rally around the banner of Truth."

Among the recommendations embodied in the invitation is one to the following effect: the societies are to discuss whether they consider the spring conventions, as hitherto held, or fall conventions, preferable, and to instruct their delegates accordingly.

Indiana State League to Meet at Mishawaka

Under date of March 10th the President and Secretary of St. Joseph State League of Indiana, Jos. F. Hoch, of Richmond, and Fred G. Rupp, of Evansville, have issued a circular letter inviting

the clergy and the members of the affiliated societies to attend the 33rd General Convention of that body, set for May 15-17 at Mishawaka. The recommendation is offered the societies to appoint their respective pastors delegates, or at least to urge them to accompany the delegates and participate in the deliberations.

Present-day problems, the invitation declares, render participation in the convention and co-operation in the endeavors of the League necessary. While stress is laid on the matter of annual dues, the societies are also requested to support the Central Bureau Endowment Fund project.

Decatur Convention of Cath. Union of Ill. Set for May 29-31

May 29 to 31 have now been definitely decided upon as the dates for the 33d annual convention of the Cath. Union of Illinois, to be held in St. James parish in Decatur. The need of cooperation in the cause of the Church is stressed in the call, issued by the officers, which says:

"No society in a community can help our Church much, unless it be united with others working for the same end. United we stand, divided we fall. Choose your part now. Join the ranks and let the wise counsel of your delegates assist us in our deliberations."

Christian Democracy in the Making

Endeavors of Some of Our District Units

Practically since the beginning of the present century one of the aims of the C. V. has been to engage in study and action leading toward "Christian Democracy," which Leo XIII. defined as "that beneficent Christian movement for the welfare of the people." The State Leagues, which have seen their origin and rise within the period mentioned, are organizations devoid of a financial purpose, and have as their principal aim the preparation for this very "Christian Democracy." And the District Leagues are intended to serve it also in more limited, and more closely knit circles.

The societies, too, are expected to engage in the same pursuit, but on the whole they have devoted themselves less conscientiously to it than have the District units. What some of the latter are endeavoring to do, and how they strive to direct their energies toward this end, the following reports from various units, gathered from the Catholic press during the past few weeks, illustrate:

Approximately 500 participants were present at the quarterly meeting of the Ninth District League of Wisconsin, held on March 20th at Marshfield, although extremely unpleasant weather obtained. The principal address at the mass meeting was delivered by Rev. Dr. A. J. Muench, S.Sc.D., of St. Francis, who treated of the necessity of knowing and observing the Catholic attitude toward questions of public concern, and the leadership the Central Verein gives in enunciating this attitude. Rev. Henry P. Toeller, pastor of Sacred Heart parish in Marshfield, delivered a brief address. Three other priests were in attendance.

In the course of the business meeting, which followed upon the mass meeting and was attended by 50 dele-

gates, it was decided to make special efforts to raise the balance due from the district to the Central Bureau Endowment Fund before the Racine convention of the State League, to be held in May.

* * *

Our onetime District League of Detroit some two years ago reconstituted itself, becoming the Catholic Social Forum of Detroit. It conducts monthly meetings, the feature of which is an address on some topic of consequence, followed by a discussion. The subject of the lecture delivered at the February meeting in St. Mary's School hall was the Sheppard-Towner Maternity Act, its extension, and proposed cooperation in the act by the State of Michigan. The Rt. Rev. Msgr. Joseph S. Mies, pastor of St. John's parish, presented the act as a paternalistic, socialistic measure, promoting centralization of government. Msgr. Mies had studied the act from its first draft and was familiar with its history. While declaring against the act and the tendencies it fosters, the speaker on the other hand insisted that such opposition does not imply indifference to necessary protection for mothers and infants. On the contrary, Christian law and thought demand that local and State authority do everything within their power to promote the true welfare of both, consistent with the rights of individuals and the sacredness of the family.

During the discussion that followed the lecture it was pointed out that there was before the Michigan legislature a bill providing for an appropriation to continue cooperation of the State in the application of the act. The March meeting was set to be held in St. John's hall, Mr. H. A. I. Andries, Secretary of the Detroit Health Department, having been selected as speaker; his subject was announced as the activities of that department.

* * *

The Chicago District League has had gratifying success with its winter meetings. Month after month gatherings with instructive lectures have been well attended. The fact that the March meeting was successful in every respect would seem to indicate that interest in the program and endeavor of the League is rather on the rise than the decline. The events of that meeting are typical of what transpired at the previous gatherings of the season as well as of the methods pursued.

St. Gregory's parish hall had been selected for the fourth of the season's meetings, all of which are being held on Sunday afternoons. Rev. M. Klase, pastor of St. Gregory's, welcomed the participants among whom there was a stately number of women. Rev. Alphonse Schnusenbergh, O. F. M., a missionary who has had considerable experience in China, spoke on political conditions and the state of the missions in that country. Mr. Fred Gilson dealt with the Central Verein, its history and endeavors, and the Central Bureau and its undertakings. Rev. Chas. Epstein, Moderator of the League, followed with an inspirational address. Mr. N. Kluetsch, President of the League, closing the meeting with an expression of thanks. St. Gregory's church choir rendered several vocal numbers.

These meetings cannot fail to exert a wholesome influence. The fact that the Chicago League makes thousands of a number of parishes with its gatherings enhances their value for organization purposes.

* * *

The St. Paul City League is trying out an innova-

—the division of its gatherings into a business session and a social and educational session. The February meeting was conducted in this manner, and it is gratifying to note that a goodly number of young men were in attendance. President M. Mandl presided over the business meeting, while Mr. Alphonse Matt acted as moderator of the social gathering. Among the transactions of the former was a report on the progress made in endeavors in behalf of the spiritual welfare of the Mexicans residing in St. Paul. Features of the latter session were an address by Mr. Geo. N. Gerlach on high points in the history of the City League, and one by Prof. James W. Smith on the administration of the Public Schools.

Mr. Gerlach illustrated the cultivating, by the League, of a broader perception of the purposes of the societies and their functions, the promotion of "Kleinarbeit", and named as one of the achievements of the league the defeat of Mr. Oscar Keller, advocate of centralization of power, and the election of Mr. Melvin Maas to the House of Representatives in Congress. Brief addresses were delivered by Mr. M. Aretz, Mr. Jos. Matt, Rev. Wm. Wey, Rush City, and Rev. J. Neudecker. The Men's Choir rendered several numbers.

* * *

One of the active committees in the Hudson County League of the C. V. of New Jersey is the Legislative Committee. At the March meeting, held at St. Boniface Hall, Jersey City, that body reported that a proposal for the sterilization of inmates of certain public institutions had been killed in the legislature, and that the members of the committee could urge the passage of the "No Night Work for Women-Bill"; while the co-operation of the women members was solicited to observe the operation of the Maternity Act in New Jersey. The purpose of the latter recommendation is that efforts be made to prevent the possible abuse of the Maternity act by way of promoting the practice of birth control.

A collection was taken up for the missions; the women's branch in particular is actively interested in providing altar linens, laces, vestments, etc., for poor parishes in the home mission field. The members were exhorted, if at all possible, to retain their affiliation with their respective German-speaking parishes. Rev. G. H. Mattner, newly appointed pastor of St. Boniface parish, addressed the meeting.

* * *

An interesting discussion of various matters of public concern took place in the course of the meeting, held on March 10, of the New York City Branch of the C. V. Mr. J. Albrecht, Secretary of the State Branch, reported having addressed 17 members of Congress regarding the pending Longshoremen's Compensation bill; thence the meeting went over to a discussion of the "Rent Laws" and adopted a resolution favoring their continuation. Next the campaign launched against sex-plays in New York City was broached and the necessity of a boycott of objectionable plays stressed. Mention of the prevalence of crime, and of immorality among the younger element, led to the concrete suggestion that each of the affiliated societies seriously study the problem of juvenile welfare and consider the advisability of organizing clubs, or

sections in the societies themselves, for boys.

The meeting voted \$25.00 to the Kolping Society for the use of their quarters, and announced that a high mass would be celebrated for the repose of the soul of Mr. Joseph Frey, onetime President of the C. V. The delegates were further exhorted to promote participation in the Rome Pilgrimage of the C. V. and to contribute towards the C. V. Peter's Pence.

* * *

Anticipating the renewed campaign of the officers of the C. V. of Pennsylvania in behalf of the Central Bureau Endowment Fund, the meeting of the Schuylkill County League, held at Pottsville, discussed ways and means of raising additional monies for this purpose. The Pottsville group announced that they would turn over to the fund the sum of \$400, left in the treasury, as balance of the fund raised in 1926 to defray the expenses of the State convention. The principal address, delivered in the course of the mass meeting by Rev. Th. Hammeke, of Reading, dealt with "The Church and Politics," the subject treated in the Bureau's latest Free Leaflet.

This league, like several others in Pennsylvania, meets quarterly. Ordinarily the delegates and others attend high mass in the city selected for the meeting, hold a business meeting after dinner, and then a mass meeting, the members of the men's and women's branches meeting jointly.

* * *

In view of the Anti-Evolution bill, which had demanded the attention of the General Assembly of Missouri and had been defeated by that body, Rev. H. Hussmann, Spiritual Advisor of the St. Louis District League, delivered a lecture on the position of the Church toward the theory of Evolution at the March meeting of the League, held in Holy Ghost parish hall.

Reports of the Organization Committee and the Legislative Committee were received, while the chairman, Mr. Wm. Schmit, reported that an entertainment, arranged for the benefit of the treasury of the league, had netted \$409.00, with several items outstanding.

Distributing Our Free Leaflets

A number of secretaries followed our suggestion, to present a copy of our latest free leaflet, "The Church and Politics," to their pastor, and to ask him to discourse on it in one of the meetings.

Writing to us from Westphalia, Texas, Mr. Hy. J. Bockholt, Secy., St. Michael Society, tells us, that while he read both the letter and also the German explanation of the leaflet, sent with it, to the assembled members, "the Reverend Pastor gave a splendid address on the subject, whereupon a number of the members also offered their views." In consequence the Secretary was instructed to send for 150 copies of the leaflet.

It is not astonishing to learn from the same communication that the Society is doing nicely and has added 15 new members to its ranks during the past few months, while it expects to gain that many more in the near future.

* * *

St. Charles Borromeo Benevolent Society of Chicago has co-operated with the Bureau for a number of years. At the same time it has been instru-

mental in raising a considerable sum for the Foundation Fund. Now it has once more proven its interest in Catholic Action and our institution by placing an order for 600 copies of the leaflet on "Church and Politics" and accompanying it by a voluntary offering of Five Dollars.

* * *

In all, 38,050 copies of "The Church and Politics" had been mailed by the Bureau to applicants by the last of March. Altogether, the demand has been quite satisfactory, though more than 80 per cent of the Secretaries have not been heard from.

Miscellany

Reference is made in another column to the collection, the proceeds of which are to be devoted to defray the cost of printing an edition of a prayer book for the Sioux Indians in their own tongue. This is a C. V. undertaking, and we are confining the appeal to German American Catholics, hence to that group in which the C. V. members form a most important element. We trust our members will realize the honorable character of the task in which they are asked to share and will contribute liberally toward this fund.

Roughly \$3,000 will be necessary to meet the cost of producing the book and of all expenses involved. While numerous individuals and a few societies responded to our appeal, we trust a larger number of societies will undertake to support this enterprise. The prayerbook is in process of printing, and the C. V. pilgrims to Rome and Assisi will present a handsomely bound copy to the Holy Father, along with the Peter's Pence. It will be a happy moment for them if they can give His Holiness a generous offering and can assure Him that the prayerbook has been paid for in full by our people. It is only reasonable to expect our societies to assist in making both results possible.

Although the Central Bureau has not for many years asked for an annual donation from any of our societies, a number of those in Clinton County, Ill., continue to send a per capita of ten cents per member faithfully each year. Thus quite recently St. Joseph Men's Sodality of St. Anthony's Parish, Beckemeyer, paid \$5.40 for the 54 men constituting its membership.

While some societies prove their loyalty and interest in the cause in such manner, others cannot be aroused to any sort of action even by repeated prodding. It is evident that the fault cannot lie with either the C. V. or its Bureau, which offer the same advantages and services to all societies alike.

St. Benedict's Men's Society of Chicago celebrated its Silver Jubilee on March 20. The members attended solemn high mass and received Holy Communion, while in the evening a jubilee meeting was held.

One of the features of the meeting was the unveiling of an enlarged photograph of the late pastor of St. Benedict parish, Rev. Joseph Zimmermann, the President of the society, Mr. Fred A. Gilson, delivering the address. Among the guests of honor were Mr. Peter Trost, Peru, President of the Cath. Union of Illinois; Mr. Nic. Kluetsch, President of the Chicago District League, and Mr. M. F. Girten, Hon. President of the C. V.

Book Review

Banholzer, Gustav. Die Wirthschaftspolitik Grafen August v. Limburg-Stirum zweitletzten Fürstbischofs v. Speyer (1770-1797). Freiburg, Herder, 1926, paper covers, 151 p. 85 cents.

A valuable and highly interesting study on the economic policies of a more than usually gifted and representative ruler of one of the diminutive and, in this instance, ecclesiastical German States in the 18th century. All the more welcome, since the writers of history have been most unfair to the memory of the prince, constituting a group of "enlightened absolutists." They were educative statesmen, lacking with the German people, degraded and impoverished by a series of devastating wars, might have sunk to the cultural level of the people of the Balkans. Moreover, when one considers the backwardness of Sicily, southern Italy and Portugal even in recent times, one is inclined to believe these absolutistic princes to have performed a necessary function, since the one-time spirit of self-government had been crushed out of the people by the various great catastrophes which overtook Germany from 1500 onward.

This monography reveals the Prince-Bishop von Limburg-Stirum to have been at once one of the most conscientious and unselfish among this category of rulers. In fact, the many able and excellent rulers among German bishops during the fateful 17th and 18th centuries, will always redound to the honor of the Church.

* * *

Mohr, Heinrich. Das Himmelreich auf Erden. Sonntagsbüchlein für schlichte Leute. Freiburg, Herder, 1926, 252 p. P. \$1.00.

The author of this booklet is one of the Folk-writers in the German tongue, who have developed a genius for speaking to the people of Germany, Austria and Switzerland in a manner which, in the case of such men as Alois Stolz, partakes of the earnestness, directness and simplicity of the Gospel. They have, and are still rendering to Society and the Church an inestimable service, and it is fortunate, had the Catholics of the English speaking world a Heinrich Mohr, who knows how to express his thoughts, founded in correct principles, in a manner which appeals both to the "plain people," to whom he addresses himself particularly, and to men and women of great learning. The fact that thus far 27,000 copies of the first of his other two "Sunday Booklets for Plain Folks" to be published ("Das Dorf an der Himmelsonne") have been sold, and 23,000 of the second ("Die Seele im Herrgottswinkel"), is sufficient proof of Mohr's ability to discuss plain facts in a fascinating manner. We recommend his books to all thoughtful people reading German.

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Books Received for Review

Berry, Rev. E. S., D. D., The Church of Christ. Apologetic and Dogmatic Treatise. Herder, 1927, 566 p., \$3.00.

McCloy, Rev. J. A., S. J., The Republic and the Church. A Series of Lenten Lectures on Divorce and Birth Control. Herder, 1927, 172 p., \$1.50.

Skelly, Rev. A. M., O. P., Retreat Conferences for Religious Sisterhoods. Herder, 1927, 223 p., \$1.75.

Gehr, Rev. N., D. D., Dies Irae. The Sequence of Mass for the Dead. Translated by Rev. J. Schmidt. Herder, 1927, 184 p., \$1.50.

Emanuel, Sr. M., O. S. B., Mary's Month. Meditation on Some of the Titles of Our Lady's Life for the Month of Mary. Herder, 1927, 128 p., \$1.75.

Whalen, Will W., Priests. Herder, 1927, 300 p., \$2.00.
Whalen, Will W., The Girl Who Fought. Herder, 1927, 295 p., \$2.00.

Aus dem C. V. und der C. St.

Der Komitee für Soziale Propaganda:

Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.

Rev. Msgr. Dr. Joseph Och, Columbus, O.

Rev. Jas. Korz, Butler, N. J.

Rev. v. Theo. Hammeke, Reading, Pa.

Rev. Wm. J. Engelen, S. J., Toledo, O.

Rev. v. A. J. Muench, St. Francis, Wis.

Joseph Matt, St. Paul, Minn.

Rev. B. Dielmann, San Antonio, Tex.

Rev. P. Kenkel, St. Louis, Mo.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen, usw., für die Central-Stelle oder das Central Blatt richte man an

Central-Stelle des Central-Vereins,
3835 Westminster Place, St. Louis, Mo.

Dem unmuthigen Ausruf: "O, diese Vereine!" setzen wir das Schriftwort entgegen: "Wehe dem, der allein steht!" (Pred. 4, 10; s. S. 33.)

Franz Lehner.

Der Papst über die Nothwendigkeit einer katholischen Politik.

Die Forderung Pius XI., dass die katholische Aktion sich mit keiner politischen Partei identifizieren, sondern sich ausser und über aller Parteipolitik entfalten müsse (man vergl. die Verurtheilung der Action francaise), wird öfters so ausgelegt, dass ob der Papst überhaupt eine katholische Politik und nach katholischen Grundsätzen orientierte politische Parteien verurtheilen würde.

Dass diese Auffassung der Papstworte irrthümlich ist, erhellt nach Ansicht der "Schweizerischen Kirchenzeitung" aus der Ansprache, die der Hl. Vater am 30. September 1926 in einer Audienz an den italienischen katholischen Männerbund (Federazione italiana uomini cattolici) richtete. Der Papst sagte:

"Die Katholische Aktion (die unserem Centralverein entsprechende italienische Organisation. D. Red.) erhebt und entfaltet sich über und ausserhalb der politischen Partei. Sie will keine Parteipolitik machen, noch eine politische Partei sein. Die katholischen Männer wissen aber wohl, dass das nicht sagen will, dass man sich um die Politik nicht kümmern sollte, um die Politik, insofern sie das allgemeine Wohl im Unterschied zum Privatwohl des Einzelnen darstellt. Das öffentliche Wohl geht über die 'Polis' an, den Staat, die Nation, die Gemeinschaft in des Wortes voller Bedeutung. Wie könnte man sich desinteressieren um diese Angelegenheiten, die die grössten, die wichtigsten sind, wo die Nächstenliebe die schwersten Pflichten auferlegt, Angelegenheiten, bei denen selbst die höchsten, von Gott uns geschenkten Güter in Frage kommen, wo das Wohl der Familie, das Privatwohl, die Interessen der Religion selbst auf dem Spiele stehen? Man kann sich also nicht um diese Angelegenheiten desinteressieren. Es folgt daraus, dass die Katholische Aktion, auch wenn sie keine Parteipolitik macht, doch einer guten, grossen Politik die Wege bereiten soll. Die Katholische Aktion will die Vervollkommen der Bürger politisch vorbereiten und Schulen, auch hier will sie christliche und katholische Arbeit leisten."

Zu welcher Jahreszeit sollen die Konventionen der Staatsverbände stattfinden?

Die Antwort lautet: Zur zweckmässigsten Zeit, die einer möglichst grossen Zahl von Delegaten, Priestern und Laien, Männern und Frauen, die Betheiligung gestattet.

Aufgeworfen wurde die Frage durch den auf der letztjährigen Generalversammlung des Staatsverbandes Missouri gestellten Antrag, die Exekutive solle bei den Vereinen erfragen, ob man die bisherige Gepflogenheit, die Versammlung im Mai abzuhalten, beibehalten, oder die Verlegung der Konventionen auf den Monat September, oder die erste Oktober-Woche, beschliessen solle. Zugunsten der Frühjahrsversammlung spräche hauptsächlich die bisherige Gewohnheit, zu ihren Ungunsten eine Reihe von Faktoren, die durch die Verlegung in den Herbst behoben werden würden. Die Antragsteller erklärten u.a.:

Das ganze Frühjahr hindurch sind die Missourier Farmer von ihrer Arbeit, die keinen Aufschub duldet, in Anspruch genommen; das gelte namentlich von den Beerenzüchtern, dann aber auch von jenen Farmern, die Mais bauen, was fast allgemein der Fall sei. Infolge dessen bleibe dieses werthvolle Element unseren Generalversammlungen fern oder werde ausschliesslich durch ältere Männer vertreten. Wie sehr diese auch geschätzt, und wie willkommen sie auch auf den Konventionen seien, die Bewegung müsse leiden wenn das jüngere Element sich nicht an den Versammlungen zu betheiligen vermöge.

Ferner wird darauf hingewiesen, auch die Priester seien durchwegs viel mehr im Monat Mai in Anspruch genommen als Ende September oder Anfang Oktober. Vorbereitungen auf die feierliche Erst-Kommunion, auf das Frohnleichnamsfest, auf den Schulschluss, auf Primizen, auf Priesterjubiläen, erforderten deren Aufmerksamkeit und verhinderten in vielen Fällen deren Betheiligung an den Konventionen. Im Herbst dagegen fielen diese Hindernisse fort; die mit der Eröffnung der Schulen verbundenen Arbeiten seien bis zum 10. bis 15. September erledigt, und infolgedessen hätten die Priester mehr Musse.

Zudem leide die Vereinsarbeit unter dem grossen Zeitabstand zwischen der im Mai abgehaltenen, zu Thätigkeit begeisternden Generalversammlung und der Wiederaufnahme der Agitationsarbeiten im Herbst. Verschiebe man die Staatsverbandstagung zum Herbst, dann bilde die Generalversammlung des C.-V. den Beginn der Jahresthätigkeit auch für den Staatsverband; dieser erörtere dann die von der Generalversammlung des C.-V. ausgegebenen Anregungen und nehme sie darauf in sein Arbeitsprogramm auf. Sodann vermöge er sofort seine Thätigkeit in den einzelnen Vereinen und den Distriktsverbänden zu beginnen.

Ausserdem sei die Witterung in Missouri im September und anfangs Oktober gewöhnlich schön und zuverlässig. Es bleibe also nur die Frage übrig: "Ist die Betheiligung an einer im Herbst abzuhaltenden Versammlung für die Städte mit grösseren Schwierigkeiten verbunden als die an einer Frühjahrsversammlung?"

Hier erhebt sich der Einwand, dass man, während man im Mai, wie die Erfahrung beweise, mit einer guten Betheiligung rechnen könne, durchaus keine Gewähr besitze, nicht gleich der erste eventuelle Versuch, die Jahrsversammlung auf den Herbst zu verlegen, werde ein Fehlschlag sein, der ernste Folgen nach sich ziehen möge.

Was die Missourier beschliessen wollen, muss ihnen überlassen werden. Von allgemeinerem Interesse ist, dass man dieser Frage näher getreten und sich nicht damit zufrieden giebt, Jahr ein Jahr aus im Mai zu tagen, eben weil man vor 34 Jahren

die erste Versammlung im genannten Monat abhielt und den Satzungen des Verbandes die Bestimmung einverleibte, die Konvention solle alljährlich dann, und zu keiner anderen Zeit, stattfinden. Interessant sind ferner mehrere der angeführten Gründe, namentlich jene, die den Willen erkennen lassen, eine für Priester und Farmer gelegene Zeit zu wählen.

Die Gepflogenheit sollte in einem solchen Falle nicht ausschlaggebend sein. Auch der C. V. hat mit einer solchen gebrochen. Von 1855 an bis einschliesslich 1880 versammelte er sich regelmässig im Mai oder im Juni; seit 1881 aber im September bzw. im August, mit der einzigen Ausnahme des vorigen Jahres, als er mit Rücksicht auf den Eucharistischen Kongress seine Generalversammlung im Juni abhielt.

Übrigens ist die Frage nicht nur für die Kath. Union v. Missouri von Interesse sondern auch für die Verbände in anderen Staaten des mittleren Westens, die, bei gleichen oder ähnlichen Umständen, ihre Generalversammlungen im Frühjahr abhalten. Auch diese sollten die Frage in Betracht ziehen, ob die gewählten Tage auch für die Farmer günstig sind. Der Staatsverband Texas tagt alljährlich im Juli, zu einer Zeit, die dem Baumwollpflanzer etwas Musse gewährt. In Minnesota dagegen ist der Farmer Ende September besser abkömmlich als im Mai oder Juli. In Arkansas versammelt sich der Staatsverband gewöhnlich in der ersten Septemberwoche, ebenfalls mit Rücksicht auf die Baumwollpflanzer. Einige derer im Osten verlegen ihre Generalversammlungen mit Rücksicht auf den Umstand, dass der Arbeitstag anfangs September ein allgemeiner Feiertag ist, in diese Zeit, die auch dem ackerbaureibenden Elemente passend ist.

Eine blosser Verlegung der Konvention wird jedoch keineswegs ohne weiteres, wie durch ein Zauberwort, den Verband kräftigen und die Beteiligung zahlreicher Farmer und Bewohner der Landstädte an den Konventionen herbeiführen. Vielmehr muss, soll eine solche Absicht erreicht werden, eine noch kräftigere Agitation als die bisher übliche einsetzen. Das Ungewohnte wird auch in diesem Falle vielen nicht zusagen; es gilt daher die Gefahr vermeiden, die jedem Bruch mit dem Gewohnten innewohnt.

C. V. lässt Gebetbuch in der Sioux-Sprache herstellen.

Rompilger werden dem Hl. Vater ein Pracht-exemplar überreichen.

Die Theilnehmer an der Rompilgerfahrt des C. V. und des kath. Frauenbundes werden dem Hl. Vater während der ihnen zu gewährenden Audienz nebst dem Peterspfennig ein besonders schön gebundenes Exemplar eines Gebetbuches in der Sprache der Sioux-Indianer überreichen. Es wird dies eins aus fünftausend Exemplaren sein, die zur Zeit auf Rechnung des C. V. hergestellt werden.

Die C. St. entdeckte vor etlichen Jahren, dass diese Indianer unter dem Mangel eines Gebet-

buches in ihrer Sprache litten. Eine ältere Auflage war gänzlich vergriffen, und weder die Missionare noch die Indianer selbst waren in der Lage, die mit der Herausgabe eines neuen Gebetbuches verbundenen Unkosten zu bestreiten, handelt es sich doch um eine Auslage von rund \$3000.00. Von der C. St. ermuntert, waren die in South Dakota thätigen "Schwarzröcke" nur zu gerne bereit, den Text für eine neue Auflage zu liefern, während wir unsererseits es unternahm, das Buch herstellen zu lassen und die nöthigen Mittel zu sammeln.

Nun ist die Arbeit im besten Gange, und binnen kurzem werden die Druckerarbeiten vollendet sein. Die C. St. ist an dieses Unternehmen mit der Überzeugung herangetreten, die deutsch-katholischen unseres Landes würden es sich zu Ehre anrechnen, zur Bestreitung der Unkosten beitragen zu dürfen, aus Dankbarkeit gegenüber den Priestern, die sich in so heldenmüthiger Weise der Missionierung der Sioux gewidmet haben und noch widmen, und aus Nächstenliebe zu diesen "geringsten der Brüder" des Herrn.

Auf eine jüngst von der C. St. an Einzelpersonen gerichtetes Gesuch um eine milde Gabe namentlich ein Fastenalmosen, für diesen Fonds bereits zahlreiche Spenden eingelaufen; einschliesslich den 22. März hatten wir \$527 auf diese Weise erhalten. Jedoch auch in Vereinen sollte sich ein wenig Interesse für die Werk kundgeben. Thatsächlich haben auch bereits manche eifrigen Sekretäre die Angelegenheit vor ihre Vereine gebracht und Spenden herlangt. Zur Deckung der Kosten ist jedoch eine allgemeinere Beteiligung von dieser Seite noch wenig.

Wackeres Vorgehen des Staatsverbandes Oregon.

Im Februarheft gedachten wir vorübergehend der "Aussenposten des C. V." und rühmten die Treue und Mitarbeit. Herzliches Lob verdient der Staatsverband Oregon, der sich, obwohl räumlich weit getrennt von unseren anderen Verbänden, konsequent und eifrig im Geiste des C. V. bethätigt und an dessen Arbeiten und Opfern theilnimmt. Vor längerem erwähnten wir unser Interesse, das dieser Verband der eventuellen Entsendung von Laien-Katechisten bzw. Katechistinnen in priesterarme Gegenden entgegenbringt. Dass es hier nicht bei Beschlüssen bleiben soll, beweist die nachstehende, jüngst im "Josephs Blatt" (Mt. Angel, Ore.) veröffentlichte Mittheilung:

"Der deutsche katholische Staatsverband von Oregon beschäftigt sich seit geraumer Zeit mit dem vor ein paar Jahren gefassten Beschluss, Laienkatechisten für Gegenden zu besorgen, die keinen Seelsorger haben. Unser hochw. Erzbischof Howard hiess jenen Beschluss nicht nur gut sondern wird auch dessen Ausführung nach Kräften fördern. Es haben sich bereits opferwillige Damen gemeldet, die sich für das Unternehm ausbilden. Wahrscheinlich ist der Oregon'er Staatsverband der erste, der die vom Central-Verein angeregte Idee der Entsendung von Laienkatechisten verwirklicht."

Diese erfreuliche Mittheilung sollte einmal zur Folge haben, dass in Oregon selbst dem Staatsverbande die Mittel zur Verfügung gestellt werden, das Werk in zweckmässiger Weise zu unterhalten; dann aber auch, dass man in anderen Staaten dieser Aufgabe nähertritt. Fast in allen Staaten, in denen der C. V. Vereine bezeugt, giebt es priesterarme Gegenden, in denen die besten Gutes wirken könnten. Hier heisst es der geistlichen Obrigkeit die Gewähr bieten, dass sie bei der Missionierung der Verstreuten die Mithilfe unsrer Vereine und Verbände zu leisten vermag, und dann auch Wort halten. Je mehr Arbeit solcher Art geleistet wird, desto mehr wird der in den Vereinen zur Geltung gelangende Geist sein.

“Gedenket der Verstreuten!”

Aus einem heute Italien einverleibten Orte Tirols schreibt uns dessen Pfarrer, dem wir eine Anzahl Stipendien zuzuweisen vermochten:

Ich danke vielmals für die Zuwendung. Bitte auch weiterhin, wenn es sein kann, mich zu berücksichtigen. Ich habe mit meiner Kirche eine Schuldenlast von mehr als 25,000 Lire. Vergelte es Gott!”

Ein schwer bedrängter Bischof einer deutschen Gegend der Czecho-Slowakei erklärt anfangs März: „Meine Freude und mein Dank wächst mit der Wiederholung Ihrer Zuwendungen. *Deus remuneret!*”

Zu gleicher Zeit, am 4. März, drückt uns der h. Erzpriester Vinzens Brauner, zu Zuckmantel im schlesischen Theile desselben Landes, seine Anerkennung für geleistete Hilfe folgendermassen aus:

Sage für die hochherzige Zuwendung innigsten Dank! Ich bitte mich bei Gelegenheit gütigst wieder zu bedanken.”

Das Werk vom hl. Franz von Sales.

In Übereinstimmung mit dem Entschluss des hl. Vaters, die katholische Presse dem hl. Franz von Sales als besonderen Schutzpatron anzuehmen, unterstellt die C. St. alle ihre Schriftstrebungen, so auch die Vertheilung katholischer Zeitschriften und Bücher, dem so liebenswürdigen Bischof von Genf.

Auch in jüngster Zeit haben sich Missionare wiederholt anerkennend über dieses Apostolat ausgesprochen. So schreibt der Tiroler Franziskaner-Pater Kolumban Nagele unterm 30. Januar aus Lenjshuitan in China:

Für den Jahrgang ‘Pastor bonus’ und das ‘Centralblatt’ meinen herzlichsten Dank. Solche Zeitschriften sind uns hier von grossem Nutzen.”

Unterm 1. März berichtet uns Pater Meinoldis Hueffer, O.F.M., Apost. Miss. zu Linghsien: Am 24. Februar erhielt ich wieder eine Reihe Zeitungen von Ihnen. Wie immer, waren sie mir hochwillkommen, zumal da sie so sehr interessante Artikel enthalten. Darum tausend herzlichen Dank.”

Aus dem Aussätzigen-Asyl zu Biwasaki in Japan aber meldet Schw. Franziska am 15. Februar:

Herzliches Gott vergelts! für die gütige Sendung, die Freude bereitet. Es thut so gut, manchmal etwas der Muttersprache lesen zu können.”

+ Msgr. Johann Meier. +

Wiederum ist ein unsrer Bewegung nahestehender Priester heimgegangen. Am 4. März erlag der hochw. Msgr. Johann Meier, Pfarrer der St. Josephs Gemeinde in Winona, Minn., nach längerem Leiden, im 73. Lebensjahre, einem Schlaganfall; die Beisetzung erfolgte am 8. März unter Betheiligung des hochw. Bischofs Heffron, zahlreicher Geistlichen und Scharen des katholischen Volkes. Dem Nachruf des “Wanderers” entnehmen wir folgendes:

“Mit Msgr. Meier ist ein bis in's kleinste gewissenhafter Seelsorger und ein aufrichtiger Förderer katholischen Lebens auf dem Gebiete des Vereinswesens und der Presse von uns geschieden. In seiner eigenen Gemeinde blühten kräftige katholische Vereine für Männer, Frauen und die Jugend beider Geschlechter. Mit unseren Organisationen im Staate, der Kath. Unterstützungsgesellschaft und dem Staatsverbande, trat er frühzeitig in seiner Seelsorgethätigkeit in enge Beziehungen. Seit Jahrzehnten versäumte er nur unter dem Druck der Nothwendigkeit eine der jährlichen Tagungen. Auch den Generalversammlungen des Central-Vereins wohnte er bei, so oft er es einrichten konnte. . . . Er war in unsren Verbandstagungen eine Erscheinung von der Art der verstorbenen Bischöfe Trobec und Janssen. . . .”

Auch der Presse, und namentlich dem “Wanderer,” sei der Verstorbene ein treuer Förderer gewesen. “Vor zwanzig, dreissig Jahren,” erklärt Hr. Matt,

“erschien kaum eine Ausgabe unseres Blattes ohne einen Beitrag von Father Meier. Mehrere Jahre lieferte er auch wöchentliche Korrespondenzen über die Vorkommnisse in Winona und Umgegend. Zu seinen interessantesten Beiträgen gehörten seine Reisebriefe während einer ausgedehnten Europareise und Briefe über den Eucharistischen Kongress in Montreal, den sozialen Kursus des Central-Vereins zu Spring Bank und die Generalversammlung des C. V. in Newark, N. J.”

Sein Andenken ist in Segen.

Der dem Andenken des verstorbenen Prälaten Dr. Holweck gewidmete Pressbrief der C.St. trug dem Empfinden Rechnung, auch er sei einer der edlen Stillen im Lande gewesen, von denen der alte Carlyle sagt, sie seien das Salz der Erde. Diese Auffassung bestätigt eine Zuschrift des Prof. Dr. Arthur Allgeier, Rektor des Kollegium Sapientiae zu Freiburg i-B. an die C.St. Es heisst darin:

“Ich möchte im Namen unseres Hauses die aufrichtige Theilnahme zu dem grossen Verluste ausdrücken, den die Kirche in St. Louis durch diesen Todesfall erlitten hat. Wir selber verlieren in dem Heimgegangenen, wie Sie wohl wissen, einen langjährigen verständigen Freund und grossen, wenn auch ganz stillen Wohlthäter, ohne den wir in diesen letzten schweren Jahren kaum in Stande gewesen wären, unser Haus über Wasser zu halten. Ich schaue jetzt mit Sorge vorwärts; denn ohne gute Menschen, die ihr Scherflein beitragen, vermögen wir unsere Aufgaben nicht zu erfüllen. In dieser Meinung habe ich gestern sogleich für den Todten in unserer Kapelle das heilige Messopfer gelesen und Gott gebeten, er möge uns gute Freunde neu erwecken.”

Aus einer Bischofsstadt der Schweiz aber schreibt ein Geistlicher Rath:

“Nun ist mein unvergesslicher Wohlthäter nicht mehr und für mich keine Aussicht vorhanden, von Amerika Stipendien zu bekommen. Wenn Sie selbst sollten welche vergeben können, möchte ich mich recht dringend empfehlen, da ich meine ganz und gar arbeitslose, kranke

Schwester mit 3 Kindern versehen muss, bei meinem ganz mageren Gehalt."

Und in ähnlicher Weise lassen auch andere an uns gerichtete Zuschriften erkennen, welch grosse Wohlthaten der verstorbene Prälat seit Jahren spendet. Heisst es doch in einem, in der Freiburger "Tagespost" vom 5. März veröffentlichten Nachruf:

"Was Prälat Dr. Holweck in den letzten Jahren zur Linderung der Noth in der badischen Heimath vor allem gethan hat, wird unauslöschlich im Buche des Lebens stehen."

Vor allem aber scheint es angebracht, das Schreiben des hochw. Hrn. Carl Fritz, Erzbischof von Freiburg, in dem dieser sich zum Empfang unserer Nachricht von dem Heimgang des Prälaten Holweck bekennt, weiten Kreisen zugänglich zu machen. Erzbischof Fritz erklärt:

"Diese Trauerkunde ist mir sehr nahegegangen. Ich schätzte in dem nunmehr Verewigten einen vorbildlich edlen Priester, in dem historisch-wissenschaftliches Interesse mit seelsorgerlich-praktischem Blick und Eifer in harmonischer Weise sich verbunden und bethätigt haben. Ich verehrte in dem Herrn Prälaten, der mir persönlich bekannt war, einen Wohlthäter unserer Erzdiözese, der in Zeiten der Heimsuchung uns besonders hilfreich zugethan war, und dessen natürliche Liebe zu seiner Heimath vergeistigt und verklärt wurde durch die den Freiburger Diözesanen gewidmeten Werke der Nächstenliebe.

"Im Kreise derer, die dem Entschlafenen zu grossem Dank verpflichtet sind, befinden sich zahlreiche Badische Katholiken, und zu denen, die dem uns in die Ewigkeit Vorausgegangenen in Treue die Gabe des Gebetes dauernd schenken werden, gehört zuvorderst der Erzbischof seiner Heimathdiözese Freiburg."

Echt christlicher Geist.

Wie eine Stimme aus einer anderen Welt, in der noch das Gebot der Nächstenliebe hochgehalten wird, berührt das Schreiben des Hrn. John Thone zu Los Angeles.

Auch ihm war das Bittschreiben zugeschiedt worden, einen Beitrag zur Bestreitung der Druckkosten des Gebetbuchs in der Sioux-Sprache zu gewähren. Seine Antwort durchweht edler, christlicher Geist:

"Ich wünsche dem Appell des C. V. recht raschen Erfolg, und möchte von Herzen gern mehr geben (es lag ein Dollar bei), aber da ich ein Mann von über siebzig bin, und noch dazu verkrüppelt seit dreizehn Jahren, ist es mir nicht möglich, mehr zu geben. Gott sei Dank, ich habe brave Kinder, die für mich sorgen."

Zum Schluss wünscht der Briefschreiber nochmals besten Erfolg und zeichnet sich als "Ihr stets treues Mitglied." In einer Nachschrift aber erklärt Hr. Thone: "Lese ich doch die aufklärenden Artikel des C. V. wöchentlich im 'Ohio Waisenfreund' und dem 'St. Josephs-Blatt'."

Über unsere neueste Broschüre

urtheilt der "Sendbote d. göttl. Herzens Jesu":

"Die Central-Stelle des Central-Vereins veröffentlicht eine dankenswerthe Broschüre, die besonders für die Fastenzeit passende Verwendung finden wird. Es ist eine Darstellung des Leidens des Herrn vom medizinischen Standpunkte aus. Da es zwar nothwendig ist, beim Kreuzwege jede Station zu besuchen, so ist es nicht erforderlich, jede Station besonders zu betrachten, sondern es genügt, irgend welche Betrachtung der Leiden des Herrn. Somit kann dieses Heft auch als Andachtsbuch beim Kreuzwege dienen, um so mehr, da es ein sehr ergreifendes Titelbild und die Fugel'schen Kreuzwegbilder enthält."

Miszellen

Die "Nord-Amerika", Philadelphia, berichtet fortlaufend über die im Gang befindlichen Vorreitungen auf die kommende Generalversammlung des C. V. Mehrere Komitees sind bereits fleissig an der Arbeit und halten gut besuchte Sitzungen ab.

Einer der Ausschüsse ist mit der Aufgabe betraut worden, ein Gedenkbuch herauszugeben. Es soll stattlicher Band werden, wozu ja die Verhältnisse Philadelphia die beste Gelegenheit gewähren.

* * *

In jüngster Zeit sind zwei angesehene Mitglieder des Central-Vereins vom Deutschen Rothen Kreuz durch Verleihung eines Diploms und Ehrenzeichens ausgezeichnet worden: die Herren Joseph Schaefer in New York und Joseph Matt in St. Paul. Beide haben sich in den Jahren deutscher Noth um das Hilfswerk verdient gemacht.

Die selben Herren wurden bekanntlich um ihrer Verdienste um die katholische Sache willen im Laufe des letzten Jahre vom hl. Vater zu Rittern des Ordens vom hl. Gregor den Grossen ernannt.

* * *

Während der dem hochw. Prior P. Joseph Henninger, O.S.B., Jerusalem, nach seiner Rückkehr aus unserem Lande von Pius XI. gewährten Audienz, machte er dem hl. Vater Mittheilung von der segensreichen Wirksamkeit des Leo Hauses und dem gegenwärtig im Entstehen begriffenen Anbau dieser Anstalt.

Wie Pater Henninger nun nach New York gemeindegemeint den hl. Vater den Rektor und die im Leo-Hause thätigen Schwestern, das ganze Unternehmen und den Raphaels-Verein überhaupt.

* * *

Mit der ihm eigenen Liberalität ging der Staatsverband Texas auf den nur an dieser Stelle auszusprechen Wunsch ein, unsere Vereine möchten das "Central-Blatt" auf ihre Kosten in den öffentlichen Bibliotheken einführen. Seine Exekutive schloss nämlich jüngst, auf nicht weniger als zwanzig Exemplare unserer Zeitschrift zu abonnieren; sollen an die folgenden Büchereien und Anstalten geschickt werden:

Carnegie Library, San Antonio; University of Texas Library, Austin; State Library, Austin; Public Library, Houston; Public Library, Dallas; Public Library, Waco; Rosenberg Public Library, Galveston; Public Library, Fort Worth; Medical Department University of Texas, Galveston; Library of A. & M. College, College Station; Executive Secy., Community Chest, San Antonio; Exec. Secy., Community Chest, Houston.

* * *

Dass es bei kluger Führung wohl möglich ist, auch heute noch unseren Vereinen neue Mitglieder zuzuführen, beweist neuerdings der St. Antonio Verein von St. Paul. Er nahm in einer am 1. März in der St. Agnes Halle abgehaltenen Versammlung an der sich nicht weniger als 250 bis 300 Mittheilnehmende, 25 Mitglieder auf.

Was wir so oft als eine wünschenswerthe Forderung hingestellt, dass in jeder Vereinsversammlung ein Vortrag gehalten werden möge, wurde bei dieser Gelegenheit befolgt. Rev. F. Benz, Assistent an der Agnes Kirche, sprach über die Nothwendigkeit der Bedeutung von "Knaben-Klubs." Auch erbat er die Unterstützung der Mitglieder des St. Antonio